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# GRACE EPISCOPAL CHURCH

MADISON, WISCONSIN

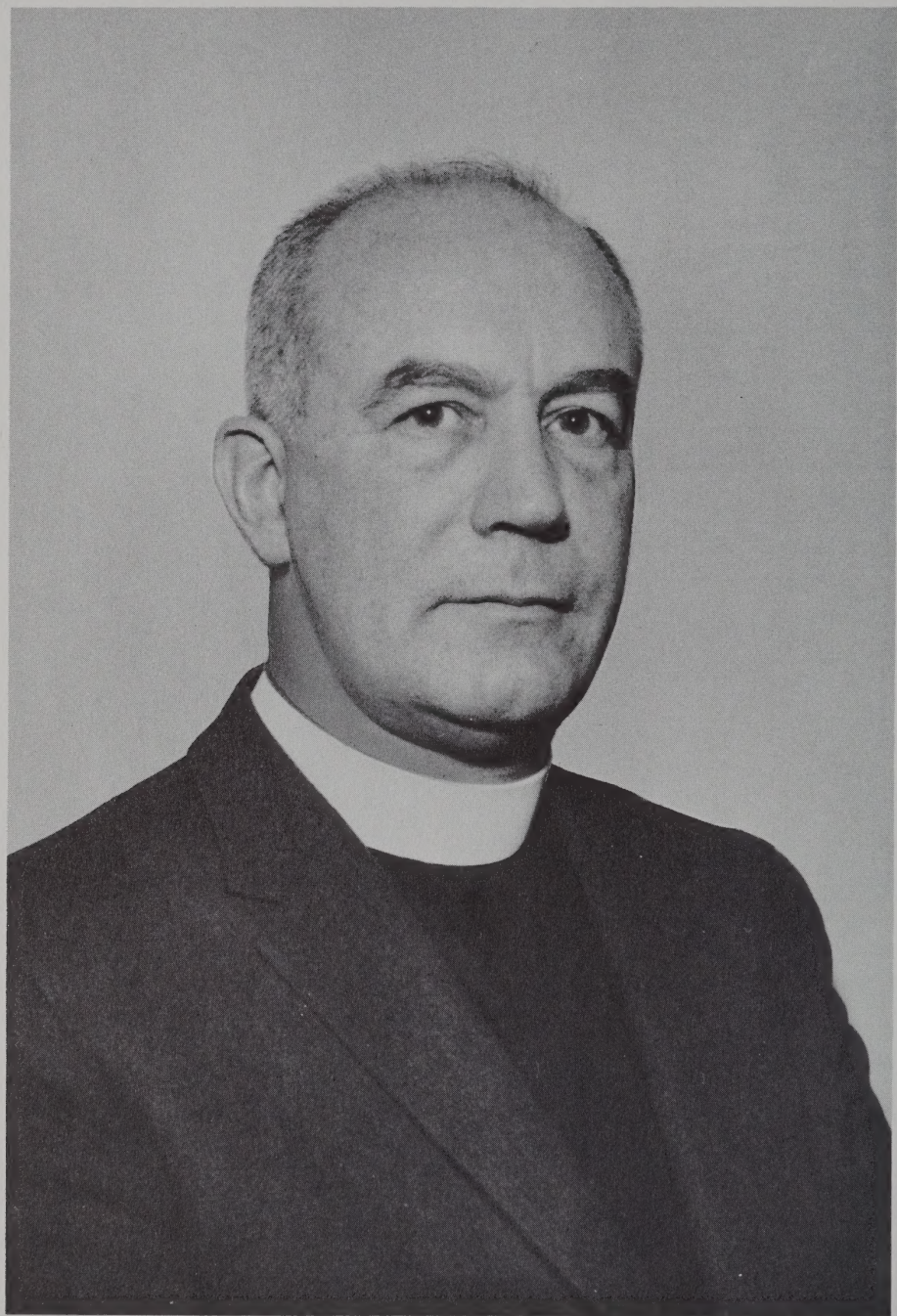


MADISON, WISCONSIN

1958







# GRACE EPISCOPAL CHURCH

MADISON, WISCONSIN

*A History of the Parish Commemorating the Centennial Anniversary  
of the First Service Held in Grace Church  
February 14, 1858*



MADISON, WISCONSIN

1958

GRACE EPISCOPAL CHURCH

MADISON, WISCONSIN

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## In Memoriam

THE REVEREND JOHN HENRY KEENE, D.D.

(1904-1958)

Rector of Grace Church, 1949-1958

*Father Keene, with his great teaching ability, led us forward. His concept of the corporateness of the Church was a real challenge to all of us. His deep understanding of the Faith supported his singleness of purpose. The results of his ministry were given national recognition, and his seminary conferred the degree of Doctor of Divinity upon him, symbolizing that national recognition. And it was more than recognition given to him alone: it brought acclaim to us as a parish church exemplifying the basic concepts of the liturgical movement.*

*Father Keene's ministry was our challenge for nine years, and Grace Parish will be stronger in the future because of his leadership. If "Communion of Saints" means anything, it means that Father Keene continues his interest in Grace Church. And if "devotion" means anything, it means that Grace Church will continue to be challenged by the very high standards which Father Keene held before us. Our loyalty to these high standards is our way of saying "Thanks to Father Keene."—F. F. B. & P. Z. H.*

*Father Keene served us with deep devotion as a Priest of the Church, as a teacher of the Scriptures, and as a faithful Pastor of our parish family. With lasting gratitude for this consecrated man of God, we are left with the challenge of remembering always his dedication to God and to us—for this we give thanks to Almighty God.—M. J. H.*

*May he rest in peace and may light perpetual shine upon him.*



## FOREWORD

When the Centennial Committee formulated plans for the commemoration of the first service held in Grace Church on February 14, 1858, it was agreed that the commemoration should include the publishing of a history of our parish. The committee requested the Rev. Mr. Doane, a member of our parish, to write the history, knowing that he had already done considerable research on the life of Bishop Kemper and the Episcopal Church in Wisconsin.

We are deeply grateful to Father Doane for all that he has done in making it possible for us to have this written record of the history of our parish. This gift of his time and devotion to our parish is another example of the many contributions of himself and his talents to our Lord and His Church which Father Doane has so often made and continues to make among us.

May this recording of the life and work of many generations of members of this parish serve to inspire all of us to continue to "offer and present our selves, our souls and bodies" to Almighty God, knowing that as we do, He will most graciously bless and strengthen us in our life together in His Kingdom.

JOHN H. KEENE, *Rector*

June, 1958

## PREFATORY NOTE

This historical sketch of the parish of Grace Church, Madison, is a cooperative venture, compiled with the assistance of many people whose memories have helped to fill in some of the lacunae found in the printed records and the vestry books. It is an amplification of the sketch written by Mrs. Marvin B. Rosenberry for the parish centennial in 1938.

Bishop Kemper's Papers, Letter Books and Diaries (all unpublished), the printed Journals of the Annual Convention and Council of the Diocese of Wisconsin (later Milwaukee), and the various newspapers published in Madison, all in the State Historical Society of Wisconsin, as well as scrapbooks and ephemera, have yielded much of the material used. Since this is not a formal history, it has seemed needlessly academic to encumber the reader's eye with references, the sources of which are generally obvious.

GILBERT H. DOANE

Whitsuntide, 1958

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## THE FOUNDATION, 1838-1845

On Saturday, July 28th, 1838, the Rt. Rev. Jackson Kemper, Missionary Bishop of the Northwest, with two travelling companions, the Rev. Richard Fish Cadle and the Rev. Ezekiel Gilbert Gear, arrived in Madison. So far as now known they were the first Episcopalian clergymen to visit the small settlement which was the capital of the Territory and was destined to become one of its most important cities.

In his diary, the Bishop wrote:

"Arrived in Madison . . . about 1 o'clock. A very new place—only one house here a year ago, now perhaps two dozen. The tavern half-finished and apparently full. No fresh meat at dinner or supper. The capitol is building and is to be finished sufficiently to accommodate the Legislature on the 4th Monday of Nov. . . . Mr. Cadle started with a man in a light wagon for the City of the Four Lakes on 4th Lake, a distance of seven miles, and did not return until near nine. Mr. Schlater's [i.e., Col. Wm. B. Slaughter] is the only house in the City; he and his wife were absent. . . . Went to bathe in the Lake No. 3 on which the town is situated—it was pleasant, but while dressing was sadly bitten by mosquitoes. On the return of Mr. Gear and myself to the tavern we stopped at a house near the banks of the Lake and near to which there were several fires to keep off the insects, and mentioned that there would be service tomorrow. When we were invited to go in which we accordingly did and found an Episcopalian in a Mrs. [Anna, wife of David] Hier, whose husband I presume keeps a boarding house. She is from the state of New York. . . ."

On Sunday, the 29th, he added:

"The Legislature passed an act last winter to establish an University to which Congress has given two townships, seventy-two sections, to be selected in any part of the Territory. Some of the Episcopalians are trustees—we must look into this subject as it is decidedly important. We had a room to ourselves although only lathing separated the rooms. All was done for us evidently that could be—two rooms—and Mr. Gear as usual on the floor—had my mosquito bars up. Mr. [Augustus A.] Bird, one of the commissioners to build the state house, Mr. [Isaac H.] Palmer, Mr. [Simeon] Mills called upon us. A store partly built was comfortably prepared for us, and we had two services at nine and two: in the morning a full attendance and a goodly number all day united in the service. I preached on "Go thy way for this time" and on "The Sons of God who shall see Christ." We went at Mr. Mills request to his house between services: his wife, Miss [Lucia A.] Smith, Judge [Nathaniel] Hier, etc. . . . We called to see Mrs. [David] Hier and gave her some newspapers. We started immediately after the evening service and passed over fifteen miles quite rapidly and were at Haney's [in Cross Plains] by sunset."

This, the first Episcopal service held in Madison, is described by Simeon Mills (1810-1895) in his recollections which were published in the *History of Dane County* (1880), p. 683-684:

"In the summer of 1838, Mr. John Catlin and myself, having rather outgrown our little log store, 14 x 16 feet on the ground, undertook the erection of a metropolitan building eighteen feet front, thirty-two feet deep and one and a half stories high, in which to open out our general assortment. We had so far progressed with the work as to have the building inclosed and the lower floor laid, but without doors and windows, when one Saturday was made notable by the arrival of the Rt. Rev. Bishop Kemper, the Rev. Mr. Cadle . . . and the Rev. Mr. Gear . . .

It must not for one moment be imagined that such an arrival in our little community was not the event of the season. . . . It could not be truthfully said that Mr. Catlin and myself *opened* our new store for religious services, for the front was already *open*, and, by the introduction of a few boards and blocks of wood for seats, and an empty flour barrel turned bottom end up and covered with a table spread for a desk, the First Episcopal Church of Madison, of sufficient capacity to accommodate the entire population, was complete and ready for dedication on the morrow by the Bishop of the Northwest.

The morning of the last Sunday of July, 1838, was bright and warm, and the open condition of our improvised church was no uncomfortable feature of the morning service. The people assembled, and service was commenced at the appropriate time, but 'as it was in the beginning,' when no man was found to till the ground, so it was now: when the hymn was given out, no man found to 'pitch the tune' and lead in singing. One of the reverend gentlemen and some others tried their hands and throats, and piped away awhile, but finally gave up in despair, when Mrs. Mills volunteered to lead the choir, and helped out that part of the service, as the Bishop was afterwards pleased to express it, 'with marked ability.' The discourse was given by the Bishop, and was the *third* sermon ever preached in Dane County.

Service being over . . . the reverend gentlemen, Mr. Catlin and a few other friends were escorted to our house and a banquet spread of everything choice that the market and the house could afford, the Bishop meanwhile making himself and the little circle merry at the expense of a reverend brother by imitating his style and effort to pitch a tune and lead in singing, and advised the employment of the hostess to give him a few lessons in music. . . ."

Thus the initial service, foreshadowing the foundation of the parish which became Grace Church, was held on July 29th, 1838. The Rev. Ezekiel Gilbert Gear, chaplain at Fort Crawford, Prairie du Chien, read the morning service, and the Rev. Richard Fish Cadle, missionary in southwest Wisconsin, read the afternoon service; the Bishop preached at both. Six months before, the Domestic Committee of the Domestic and Foreign Missionary Society had recommended that Madison be considered as a location for a mission station and voted to provide a stipend when the Bishop found a clergyman for the post.

On August 26th, Father Cadle stopped in Madison on his way back to Prairie du Chien and held two services, preaching at both.

In his report to the Domestic Committee he stated that Madison was a town of seventeen houses "having promise of rapid growth". At the October meeting the Committee voted Madison a mission station. The poll list of Madison for May 1838 recorded the names of 27 legal voters and a total population of 62.

Although Father Cadle wrote Bishop Kemper that he hoped to organize a congregation in Madison the next time he went there, no further services were held for nearly a year. In June, 1839 the Domestic Committee reported to the Board of Missions that "Madison, the capital of the Territory, now rapidly becoming a town of importance, presents a field for the immediate labors of a missionary." Actually, the Rev. Washington Philo, formerly a Methodist preacher who had been ordained deacon by Bishop Onderdonck of New York August 1st, 1838, arrived in Madison just about that time. He had been appointed a missionary under Bishop Kemper's jurisdiction by the Domestic Committee on May 3rd, and was designated for Missouri, but, of his own volition, had come to Wisconsin instead. In a letter to Bishop Kemper, dated from Madison July 2d and 22d, he reported that, although an agent of the Presbyterians had been here and tried to organize a mission, he had met with encouragement from several of the inhabitants who seemed to prefer the Episcopal Church. He asked for Prayer Books, and hoped that the Bishop would visit Madison again as soon as he conveniently could. This was not easy, for there was no regular stage in or out of Madison until February 1840, when weekly stage and mail service between Madison and Milwaukee was established, and even then it took three days each way to make the trip.

On July 15, 1839, presumably prompted by Mr. Philo, sixteen persons, John Catlin, Josiah A. Noonan, Henry Fake, Hiram Fellows, M. Fellows, Anna Hyer, Helen R. Dickson, H. C. Fellows, Adam Smith, Almon Lull, Almira Fake, La Fayette Kellogg, George C. Hyer, J. Taylor, Augustus A. Bird and David Hyer, signed a "declaration of intention":

"We, whose names are hereunto attached, believing the Holy Scriptures to be the word of God, and deeply feeling the importance of maintaining divine services in our town, and preferring the Protestant Episcopal Church to any other, we hereby unite ourselves into a parish of the said Church for the above and every other purpose which is requisite and necessary to the same."

According to Daniel S. Durrie's *History of Madison* (1874), p. 101, this was the first step taken to establish a church organization in Madison. This document constitutes the evidence that the parish was founded on this date. It has been said that the parish was called St. Luke's, but no documentary evidence of the use of any name has been found.

Mr. Philo reported to the Domestic Committee, October 1st, 1839:

"The majority of the people prefer our Church and its services. Their knowledge of the Church, however, with few exceptions, is derived almost entirely from the few occasional services of our clergy previous to my arrival, and from the feeble exertions which I have been able to make. Among those who are exceptions, are some of the most intelligent people of the country. These greatly rejoiced to learn that this place had been made a missionary station. It is delightfully situated between two lakes and contains about four hundred [!] inhabitants; and the climate is highly salubrious, there having been this season but very few cases of ill health. I am the only resident clergyman; but preachers of another denomination officiate here once in two weeks."

When Bishop Kemper arrived in Madison, September 7th, 1839, to stay five days, Mr. Philo was in the East getting his family. The Bishop held two services on Sunday, the 8th, and spent a good deal of time talking with some of the prominent men, particularly Col. Wm. B. Slaughter, promoter of the City of the Four Lakes, Josiah A. Noonan, David Hyer and Simeon Mills. Although Mr. Noonan is said to have been an Episcopalian, the Bishop recorded in his diary that there was still no male communicant; Mrs. Anna Hyer and Mrs. Almira Fake only were named. The editor of *The Spirit of Missions* in summarizing Bishop Kemper's report said that the Bishop found "the prospects less encouraging than he expected. The town itself is yet small. It is, however, highly desirable to keep it occupied. The majority of the inhabitants are in favor of the Church, and some are decided friends. Jefferson, thirty miles east, where there are some warm-hearted Episcopalians who desire the services of a missionary half the time is now annexed to this station."

In his report of December 12th, 1839, Mr. Philo says little more about his efforts in Madison, other than to comment that a lot for a church has been selected "as near the public square as could be obtained" which "will be secured to the Church as soon as a title can be obtained." (Gov. Doty offered two lots, but no transfer was ever made.) He is vague about services and states that on "two or three Sundays" they were held in a private house due to the fact that an "improvement to the Capitol" was being constructed. He said also that he had bought a house for himself which he hoped to turn over to the Church as a parsonage.

During the winter of 1839-40, the Rev. Mr. Benjamin Eaton, deacon, officiating at Mineral Point, visited Madison and "preached three nights in the Capitol to crowded congregations." While here he stayed with Mr. Philo and his wife.

On March 8th, 1840, a "group of citizens . . . convened at the Capitol for the purpose of organizing a Protestant Episcopal Church." Mr. Philo presided. After discussion by W. T. Sterling, J. A. Noonan and others, John Catlin was elected warden, and William B. Slaughter,

J. A. Noonan, David Hyer, George C. Hyer, P. W. Matts, Ebenezer Brigham, R. L. Ream and Edw. Campbell were elected vestrymen. On Mr. Philo's proposal the parish was named "The Apostolic Church." The next day he wrote an account of the meeting which he sent to *The Gospel Messenger*. This was reprinted in Daniel S. Durrie's *History of Madison* (p. 127-128). It is doubtful that any of the officers of the parish were communicants at the time for in his report of October 1840, Mr. Philo reported that he had one new communicant, making a total of three, and we have Bishop Kemper's statement in his diary, September 7, 1839, that there were no male communicants at that time.

Mr. Philo wrote Bishop Kemper, April 27, 1840, thanking him for books and tracts, mentioning those received through Fr. Cadle, and requesting more of his Sunday School, which, he said, consisted of five teachers and twenty-five children. This he had kept up since the middle of the winter. He added: "Our town contains professors of religion, five Presbyterians, one Lutheran, one Campelite [i.e., Disciple of Christ] and three Methodists, several having recently removed; the Presbyterians and two Congregationalists are endeavoring to get a clergyman of their own persuasion. Those who have hitherto regarded the Church favourably still profess their attachment to it."

On October 3, the Bishop passed through Madison on his way from Green Bay to the Rock River valley, and took Mr. Philo with him for the week. They returned to Madison the 10th. The next day, Sunday, (October 11, 1840) the Bishop baptized Mr. Philo's son, Crammer Hobart; confirmed Sarah Ann Philo (the Deacon's wife) and Helen Richardson Dickson (sister of Anna Hyer, later Mrs. Peter W. Matts); and administered the Eucharist in a private dwelling to Mrs. Hyer and a few others, four of whom were not Episcopalians. This is the earliest record of a confirmation in Madison and the first mention of the celebration of the Eucharist.

While here the Bishop preached or lectured several times and apparently made quite an impression on his hearers, for Charles E. Sholes, the assistant editor of the *Wisconsin Enquirer*, Madison's newspaper at that time, wrote, in his issue of October 17th: "We have had the gratification of listening, during the forepart of this present week, to a number of delightful discourses by the Rt. Rev. Bishop Kemper. To the one delivered on Monday eve, we think we should do no more than justice should we say that it is surpassed by few, if any, which we ever heard."

While in Madison, the Bishop wrote, on the 14th, to the Rev. J. D. Carder, Secretary of the Domestic Committee, approving Mr. Philo's plan for an itinerancy, presumably including Aztalan and Prairie du Sac. He commented on the discouraging situation and yet felt that Mr. Philo should be given another year's trial. However Mr. Philo

apparently realized that he was not suited to the field, for in July 1841, in his quarterly report to the Domestic Committee, he requested that he be relieved of Madison and transferred to the Rock River region.

Bishop Kemper, on his way from Galena, Illinois, to a convocation of the clergy of Wisconsin at Milwaukee, spent the night of August 5, 1841, at Morrison's Hotel, and "Called at Hyer's." He recorded in his diary that "Mrs. Hyer thinks the prospects good for another clergyman. Philo has removed to Aztalan—only officiates here once in four weeks." How long Mr. Philo continued to hold services periodically in Madison is not known. Three years later, April 1, 1844, he resigned his missionary station at Aztalan and Bishop Kemper transferred him to Illinois.

On November 7, 1841, the Rev. R. F. Cadle preached twice in a school house in Madison. No evidence has been found that Father Cadle was ever rector of the parish which was founded July 15, 1839. He made his headquarters first at Whitewater and later at Fox Lake and Green Lake, and Madison became one of his stations so he came to the village occasionally and held services, and in 1843 performed the marriage ceremony for Lt. F. H. Marten and Charlotte Ann Clarke.

In September 1842, Bishop Kemper, accompanied by his daughter Elizabeth visited Madison again and spent two days at Morrison's Hotel. On the 16th he confirmed Chloe M. Dickenson [i.e., Dickson] and baptized Charlotte Abernethy, daughter of Alexander L. and Sarah H. Collins. He administered the Eucharist to ten people. That evening he baptized Samuel and Alexander, the sons of James and Margaret Lemon.

The Legislative Council, on December 7, 1843, elected Father Cadle chaplain. This session lasted until January 31, 1844, so he may have spent most of his time in Madison during those two months. He resigned his appointment in Wisconsin April 1, 1844, in spite of Bishop Kemper's efforts to persuade him to stay. He returned to the East and spent the remainder of his life in Vermont and Delaware where he died November 9, 1857, and was buried in the churchyard of St. Lukes' Seaford.

Bishop Kemper's next visit to Madison was in March 1844. He arrived Wednesday evening, the 20th, and again put up at Morrison's Hotel. He discussed the Church with Mr. A. L. Collins and Dr. Josiah D. Weston, who pledged to raise \$100.00 toward a clergyman's salary, and several others. The Bishop wrote in his diary: "It is supposed that the communicants here are: Mr. and Mrs. [Alexander L.] Collins, Mr. and Mrs. [Joseph G.] Knapp, Dr. Weston, Mrs. Spencer, Mrs. [John] Catlin, and Mrs. [Helen R. Dickson] Matts, sister of the late Mrs. [Anna] Hyer, etc." To his daughter he wrote that there

were "about a dozen communicants" altogether. He held a service and preached, but did not administer the Holy Communion.

Although soon after he left Madison, the Bishop warned Dr. Weston to be ready to redeem his pledge, when the Bishop visited the city again in April 1845, he had been unable to find a missionary for the station.

## PERMANENT ORGANIZATION, 1846-1855

Meanwhile, in the autumn of 1844, the Rev. Stephen McHugh, an Irishman who came to the United States twelve years before, was appointed to the missionary station at Delavan in Walworth County. Within a few months he came to Madison to preach a sermon to the Masonic Lodge and was asked to settle. He accepted the call December 19, 1845.

Early in January, 1846, Father McHugh effected the permanent organization of the parish which was then given the name Grace Church. A. L. Collins and J. G. Knapp were elected wardens, and Beriah Brown, later Father McHugh's son-in-law, was made secretary of the vestry. Although he was not a communicant, John Catlin, who had signed the "declaration" in 1839, and had been the warden of the "Apostolic Church" of 1840, was on the vestry of Grace Church for several years; his wife, Clarissa Bristol, whom he married in 1843, was a communicant and devout member. Col. William B. Slaughter, founder of the stillborn City of the Four Lakes and one of the members of the "Apostolic Church," continued his interest and later became a delegate to the diocesan convention. Thus there was continuity of membership in the struggling parish from the day of the declaration of intention, July 15th, 1839, to the permanent organization of Grace Church in 1846. Mrs. Anna Hyer, the first communicant whom Bishop Kemper discovered when he came did not live to see it established on a permanent basis, for she died September 2, 1843.

When Father McHugh came to Madison, its population was about 625. A few months later, March 4, 1846, it was incorporated as a village. At that time there were several organized religious bodies, so it is not surprising that it was difficult to raise money to support another clergyman, hence aid from the Domestic Committee was essential. However, when Bishop Kemper came in March 1846, he attended a meeting of the vestry and recorded in his diary that "they determined to make efforts to build a church. [John] Catlin and [Thomas W.] Sutherland pledged each \$100.00. The hope was expressed that \$2,000.00 might be obtained, perhaps \$900.00 here, [and the rest through] application to be made to distant friends and owners of land in the neighborhood." Father McHugh presented four for confirmation: Palmira S. Cornell [later Mrs. Julius T. Clark], Matilda

Emmons and her husband, Nelson S. Emmons, and Mary Lemon. A few days later the Bishop wrote authorizing the vestry to collect funds for a building, and at the same time he wrote his daughter: "a large portion of the people are rallying around us. . . . Mr. McHugh is much encouraged, though greatly in want of money. I met the rector and vestry during the evening when we talked pretty largely of building Grace Church. I opine it will not come off until next year."

Stimulated by the Bishop's visit, a clergyman in residence and an organized parish, eighteen ladies, Mrs. John Catlin, Mrs. Finch, Mrs. Blanchard, Mrs. Nelson E. Emmons, Mrs. Sutherland, Mrs. A. L. Collins, Mrs. J. G. Knapp, Mrs. Shuckelford, Mrs. G. B. Delaplaine, Mrs. Elizabeth Lansing, Miss Huggins, Miss Palmira S. Cornell, Miss Lansing, Mrs. Ann Spencer, Miss Prosens, Miss Lemon, Miss Tombling, and Miss Jane McHugh, on March 11, 1846, organized the Ladies Benevolent Society, (the original minute book of which is in the State Historical Society—Wis. MSS. 4 BX) and went to work to raise money by making and selling small articles.

It must have been slow work, for, when the Bishop came again, April 1, 1847, he makes no mention of the prospects for the church or the condition of the parish. However, on November 8, 1847, John and Clarissa J. Catlin, for the sum of \$150.00 received from the Ladies' Benevolent Society, deeded to the Wardens and Vestry of Grace Church, namely A. L. Collins, Nelson Emmons, John Catlin, Joseph G. Knapp, G. B. Delaplaine, Andrus Viall and Beriah Brown, lots 5 and 6, Block 75, on which Grace Church and the Guild Hall now stand. The deed was recorded November 11, 1847, in the Registrar of Deeds' Office. On the tax roll of 1846 these lots were valued at exactly the price which the Ladies paid for them. Seventy-five years later they were appraised at \$300,000.00 and a hotel company offered \$350,000.00 for them!

The Primary Convention of the Bishop, Clergy and Laity of the Protestant Episcopal Church in the Territory of Wisconsin was held in Milwaukee June 24 and 25, 1847. Grace Church did not send lay delegates, but its rector, Father McHugh, was there and took part in the organization of the Diocese of Wisconsin, and submitted a report of the parish. He stated that there were eight communicants at the time the parish was organized in January 1846, and twenty-two at the time the report was made. There were eighteen families and eighty individuals, twenty of them other than members of these families. There had been six infants and three adults baptized and five people confirmed. He reported also that the parish owned a lot, but no building. Since the lot was not deeded until November 1847, one wonders when Father McHugh's report was made—perhaps the Bishop had as difficult a time getting his clergy to report then as his successors have since!

Although Father McHugh was elected chaplain of the Legislative Council in 1846, and of the first Constitutional Convention that same year, he resigned in the summer of 1847 and returned to Delavan. Several of his older children remained in Madison, Thomas, at the age of 26, becoming the first Secretary of State in 1848, and William and Stephen, printers associated with their brother-in-law, Beriah Brown, who had married Jane McHugh. Father McHugh left Wisconsin in 1851 and settled in Camden, Arkansas, where he continued his missionary ministry until his death, October 29, 1857.

To Father McHugh and the "dozen" faithful communicants must be given the credit for putting the Episcopal Church in Madison on a solid foundation after seven years of trials, but to the continuing efforts of Anna Hyer and her sister, Helen Dickson Matts, and John and Clarissa Catlin must be given especial honor, for it was their persistence and the Bishop's encouragement which made the accomplishment possible. Although the parish continued to experience vicissitudes, its leadership, strengthened by Bishop Kemper's support, was now sufficiently strong to keep it alive. Undoubtedly the acquisition of the building lot was a tangible earnest of the permanence of the parish especially as Madison was then entering upon a period of rapid and substantial growth.

Bishop Kemper conducted the Easter Services on April 23, 1848. The Eucharist was celebrated in the forenoon and thirteen members of the parish participated. In the afternoon he baptized Emma Louisa, daughter of Henry and Mary Lambert, and Amanda Jane and Richard Teuniss, children of Richard and Harriet Davis; and then conducted the funeral of George W. Featherstonehaugh, Jr., aged six. The next morning he presided at the traditional Easter Monday election of the vestry for the ensuing year. John Catlin, Nelson Emmons, Thomas W. Sutherland and R. W. Lansing were named delegates to the diocesan convention. A constitution was drawn up but not recorded in the Registrar of Deeds' office until a year later, April 10, 1849. In his annual report to the Domestic Committee, the Bishop spoke of Madison "where the services of the Church had not been heard for many months. . . . This is a station well worthy of the attention of the Church and of a young missionary."

Only John Catlin attended the convention when it met in Janesville, June 14-16, at which the Bishop reported that seven of the twenty-eight parishes constituting the diocese were without clergymen, Grace Church among them. Mr. Catlin took an active part in the proceedings and was elected one of the Trustees of Funds and Property. In the absence of a settled clergyman, however, no report of Grace Church was presented.

Bishop Kemper visited Madison again in September, 1848, and stayed with Mr. and Mrs. A. L. Collins. The Rev. Mr. Charles Lord,

the Congregational minister, offered the use of his church and there the Bishop held Morning Prayer. In the evening the Rev. Melancthon Hoyt, of Watertown, who had joined him during the day, preached.

Apparently there was no parish meeting on Easter Monday 1849; and at the diocesan convention, June 13-14, Grace Church was one of the thirteen reported vacant and making no parochial report. John Catlin, although absent, was re-elected a Trustee of Funds and Property. On Sunday, November 4, the Bishop again celebrated the Eucharist and administered to eleven in the forenoon, preaching both then and again at Evening Prayer in the afternoon. In the evening he baptized Mary, daughter of Chauncey and Jane Abbott. The next day he met the new Chancellor of the University, Dr. John H. Lathrop, and discussed some problems with him. In his diary he stated that the parish had not only the two lots, but also a communion set.

At the diocesan convention held in Kenosha June 12-13, 1850, Bishop Kemper again stated that the parish of Grace Church was without a rector, and that, "It presents an inviting field to a young clergyman of education and talents. The organization of Grace Church continues, and it has some zealous members." The village of Madison was growing rapidly, numbering then about 1,500; it had more than doubled in size since Father McHugh left in 1847.

A few weeks later, toward the end of July, the Rev. William H. Woodward, an Englishman, who had been an "independent" minister for several years before coming to the United States in 1841, who had been ordained by Bishop G. W. Doane, came from Pontiac, Michigan, at Bishop Kemper's suggestion. On August 4, he wrote to his wife, who had remained in Pontiac:

"Madison still improves in appearance as I become better acquainted with it. Its natural beauties will bear acquaintance well; for they are equal to any place in the West! . . . I (have) suggested a plan to Mr. Collins for building a small church . . . of such size that when they build a larger Church the first could be conveniently turned into a good parsonage—40 feet long and 26 wide. As he highly approved of it, I made 3 drawings: a plan of the church, a plan of the house, and a view of the church. These gave great satisfaction; the design was Gothic. . . . My next move was to lay my designs before a builder and get an estimate. I got from the builder all the particulars . . . and the charge for a brick church was \$862.05. This was 300 more than I expected, but still the money can be got. Not finding any place in which I could preach, as all were being repaired, I advertised in the paper that I would preach in the park of the Capitol. Twenty benches were placed under the trees, and two full services have today been conducted out of doors! . . . I had a very large congregation—some hundreds [!] . . . In the afternoon the congregation was smaller. . . . From all that I have written you will perhaps suppose that I have formed a grand idea of the strength and riches of this parish. I have no such notions. All is new—all has to begin—no church—no parsonage. Yet I cannot but think, my dear Wife, that this is the very place for me. I have faith and courage. I am prepared both for toil and inconvenience. It is an opening that suits me. It is such a one as I have not had before.

... A good deal will have to be done before winter sets in, so I shall not want to stay long in Pontiac. It is time to retire for tonight. I will add more tomorrow."

The following Sunday services were again held in the Capitol Park. The vestry extended a call to Father Woodward and on September 22, 1850, he became rector of the parish, part of his salary being paid by stipend from the Domestic Committee. Early in November the construction of the "brick church" commenced, and on Christmas Day, 1850, the first service was held in it. This building which served as a church for eight years and Sunday school rooms for eleven more, was approximately in the center of the lot on which the Guild Hall now stands today.

On March 28th, 1851, Bishop Kemper came again and found Father Woodward "laboring earnestly and faithfully to revive the Church," as he stated in his annual address to the diocesan convention. On that visit he confirmed the Chancellor of the University, John H. Lathrop, and his wife, Frances Eliza, as well as Jane van Bergen; and he noted in his diary that Mrs. Woodward was "in feeble health"—she died of consumption four months later, July 23, aged 28 years, and was buried in the old Orton Cemetery, where the vestry placed a stone over her grave which one of the guilds cared for later. Her remains were ultimately removed to Forest Hill. Her death was such a blow to her husband that he soon decided to seek another parish. He resigned November 14, 1851, and accepted a call to Grace Church in a suburb of St. Louis, where he died of typhoid fever March 4, 1856, in his 51st year. During his stay in Madison, twenty were added to the membership rolls of the church, although there were only three confirmations; the parish raised \$400.00, and the "brick chapel" was built.

The parish was without a pastor until June 13, 1852, when the Rev. Hugh Miller Thompson, a brilliant young man who had graduated from Nashotah House and been ordained deacon the Sunday before, took charge. One of his first requests was for a musical instrument. Again the Ladies' Benevolent Society rose to the occasion and a melodeon was purchased at the cost of \$65.00. Miss Rose Chittenden, then about seventeen years old, one of the daughters of Dr. Nelson Chittenden, several of whose family were long associated with Grace Church, became the first organist. During the year 1852-53, the number of communicants increased to forty, and a missionary station at Pheasant Branch was started. Mr. Thompson persuaded the vestry to consider building a church, so they invited Frank Hudson, a surveyor, to draft a plan.

On February 17, 1853, the vestry voted to raise \$6,000.00 and elected George P. Delaplaine the chairman of the building committee to solicit the money. The next month, March 13, Bishop Kemper came to perform the marriage ceremony of the young rector and Miss Caro-

line Berry. At the same time he confirmed a class of six. Everything looked favorable for the growth of the parish, but soon clouds appeared on the horizon. On May 16, Mr. Thompson stated to the vestry that he could not withdraw his resignation which he had submitted a week before, and made it effective June 6. At the diocesan convention on June 8, the Bishop reported: "Madison, which is now becoming of first importance, not only from its being the capitol of the State and the seat of the University, but from its present rapid growth, has been very satisfactorily supplied during the past year, by the Rev. Hugh M. Thompson. Prospects were quite encouraging and a suitable church was in contemplation. To my sincere regret, Mr. Thompson leaves about this time for Kentucky." Although the Rev. Mr. Thompson returned to Wisconsin in 1855 and took charge of the mission in Portage, where the Bishop ordained him priest August 31, 1856, he never returned to Madison, except to preach. In 1860 he became a member of the faculty of Nashotah house where he taught Church history for a decade. He was elected Assistant Bishop of Mississippi in 1883, and succeeded as diocesan in 1887 upon the death of Bishop Green. He died in Jackson, Mississippi, November 18, 1902, recognized as a faithful priest, a good scholar and an able bishop. However, his tenure at Grace Church was too brief and he was too inexperienced at the time to leave an appreciable mark on the parish.

Bishop Kemper was sufficiently concerned about the maintenance of the Church in Madison that he returned July 10, 1853, and met with the vestry, recommending to their consideration the Rev. Levi W. Norton then in the diocese of Western New York. Although \$1,000 a year was offered, Father Norton declined the call, and it wasn't until late in the year that the Rev. Henry P. Powers of Ohio accepted the rectorship and began his pastorate. On October 10, 1853, he preached in the Court House at 10:30 a.m. where the Baptists had a service at 2:30 p.m., and the Presbyterians another at 4:00 p.m.!

At the diocesan convention of June 14, Bishop Kemper stated that "Madison has in a measure enjoyed the privilege of public worship through the instrumentality of the Rev. Mr. Powers who is however unconnected with the Diocese. From the rapid growth of that beautiful city, and the zeal and resources of not a few of its inhabitants, I am daily in expectation of hearing that such a church is to be erected there as will do honor to our Capital, and afford convenient accommodation to a large congregation." Father Powers presented his transfer later to the same convention and reported: "The parish records present the names of twenty-three communicants, and a corresponding number of names of those deceased, removed, or who have absented themselves. The morning service is usually well attended by an apparently intelligent and intensely attentive audience. The

afternoon congregations are discouragingly and disgracefully thin. Our interest is suffering exceedingly from want of a church edifice; and yet in view of the price of material and labor, the Vestry judge it inexpedient to build at present."

Father Powers left about the end of 1854, the last record of his ministry being that of the burial service of Nathaniel B. Eddy on December 14. He returned to Ypsilanti, Michigan, where he once had a parish, but does not appear to have resumed parochial duty for there is no record that he was ever transferred out of the diocese of Wisconsin. He died in Jeffersonville, Indiana, January 26, 1865.

## THE CHURCH IS BUILT, 1855-1861

Upon the Bishop's recommendation, the vestry called the Rev. James B. Britton, an able and experienced missionary of nearly twenty year service, then in Ohio, who transferred to Wisconsin in May 1855.

Father Britton was born in Philadelphia August 26, 1810, and grew up in the Baptist Church. While living in Kentucky he became an Episcopalian and was ordained a deacon by the Rt. Rev. B. B. Smith. In 1837, Bishop Kemper performed the ceremony of his marriage to Susan B. Owen and named him the missionary at Indianapolis where he was instrumental in building up the parish of Christ Church. Later, he left Indianapolis to go to Ohio. Soon after he took up residence in Madison he made arrangements for remodeling the little brick chapel which Father Woodward had built. On June 13 and 14 he attended the diocesan convention in Mineral Point, the *Journal* of which contains his first report in which he stated:

"About 43 persons belonged to the communion at the period of the last registration, but others are known to belong to the Church, whose names are not registered, so that perhaps some 50 or 60 persons may now be regarded as members. . . . There is no Sunday School at present . . . and much labor is necessary to gather together the scattered materials for a large and important parish. The congregation is large, and the Chapel, enlarged and refitted, affords us a pleasant place to worship, but a church building will soon be needed should the Lord prosper us."

During the first decade of its existence Madison had been but little more than a frontier village. When the Legislature was in session, business thrived and the village looked alive and growing. When it adjourned, it sank back into lethargy amounting almost to hibernation. To be sure, it had been growing, but the rate of increase was very small since by 1846, when the parish of Grace Church was permanently organized, there were less than 700 inhabitants, many of whom did not become permanent settlers. In the next decade the population increased ten-fold and, on March 4, 1856, the city charter was granted.

Part of this increase was undoubtedly due to the energetic work of Leonard J. Farwell (1819-1899), a native of Watertown, N. Y., who had moved to Milwaukee in 1840 where he became successful in the hardware business. About 1849 he moved to Madison where he had acquired a large tract of low swampy land a half a mile east of the capitol. It has been said that until that time Madison was little more than a few clusters of houses scattered here and there in the oak openings, and that Leonard J. Farwell turned it into a growing city. He was instrumental in bringing business and industry to the city for he dealt chiefly in real estate. He was one of the founders of the State Historical Society, and a member of the Wisconsin Natural History Association and built the Brewer block in which its museum was housed. As an Episcopalian he immediately became a member of Grace Church and took a leading part in its development. He was elected Governor of the State in 1851 and served one term.

In 1854 the Milwaukee and Mississippi Railroad extended its tracks into the city, which made travel to and from Madison much more convenient. So it is not surprising that the *Daily Argus*, reported, April 28, 1856, "five first class dwellings going up, five brick buildings, forty framed dwellings, and sixteen stone and brick buildings in progress". Among these were several important ones: the State Hospital for the Insane across Lake Mendota, the Main Building (now Bascom Hall) at the University, and the east wing of the Capitol.

When Father Britton returned from Mineral Point he went to work to develop a self-sustaining parish. The little brick chapel was nearly ready for use, and he was able to hold his first service in it on June 17th, 1855. Almost immediately he revived the old subscription list for funds for a church. Stimulated by a generous donation of \$1,200.00 the amount pledged began to grow, and the vestry appointed a building committee consisting of William A. Mears, H. K. Lawrence, P. H. Van Bergen and I. W. DeForest, with Governor Farwell as the dynamic chairman.

Although, according to Durrie, ground was broken September 5, 1855, there must have been considerable delay, for, on February 5, 1856, the vestry advertised in one of the local newspapers for "four hundred cords of stone with a view to commence the erection of their church edifice"; and May 27, 1856, Father Britton wrote to the Bishop: "I am unprepared to say now when we shall be ready for the corner stone. Douglass has just sent me our plans, having kept us back a long time, and we have a meeting tonight to examine them . . . I like his drawing and think it will be adopted. But I fear he is too slow for an executor."

James Douglas (1823-1894), of Milwaukee, was a Scotsman, who, with his brother Alexander, came to Milwaukee about a decade before and set up as a carpenter and contractor. In 1852 he supervised the

construction of St. John's Church in Milwaukee which was designed by the well-known architect, Richard Arthington Gilpin, of Philadelphia. Soon he began to plan buildings himself, and, just before he was asked to draw plans for Grace Church he built Bishop White Hall at Nashotah House. Since he had constructed St. John's it is not surprising that Grace Church should have a rather striking resemblance to it: graduated buttresses between lancet windows, the square tower with three tiers of windows surmounted with a wooden spire; and, in the interior, a vaulted ceiling and a high, rather narrow arch at the 'east' end of the nave opening into a shallow sanctuary, lighted by three narrow lancet windows high over the altar. Small arches on either side of the sanctuary arch opened into a sacristy and a vestry room respectively. There are differences, to be sure, for Mr. Douglas had genius and incorporated features of his own conception. For example, taking full advantage of the lot, he placed the tower on the corner to allow entrance from two sides whereas the tower of St. John's was centered in the end. Grace Church has a large 'west window', and the others are wider and allow more light to enter the nave. It is set higher on its foundation to provide a basement which is a full story in height with a good deal of natural light. Both, however, are typical Victorian adaptations of the early English Gothic church: simple and honest, rectangular rather than cruciform, with lancet windows and wooden tracery, and sturdy, square entrance towers topped with wooden spires.

The contractor was James Livesay (1819-1897), an immigrant from England who had become well-known in Madison as a reliable builder. He built the original portion of Bascom Hall and Washburn observatory at the University, the Holy Redeemer Church, the First Methodist Church and other well-known Madison buildings. He, with several members of his family, was a member of Grace Church.

In June, 1856, when the diocesan convention met again, Bishop Kemper was able to say that Grace Church was one of those in the diocese which no longer required aid from the missionary funds, and that "the Rev. James B. Britton is to call upon me soon to lay the corner stone of a large church to be built in Madison." In his parochial report, Father Britton stated that the parish contained 80 families, 300 individuals, 85 of whom were communicants, and 75 Sunday School pupils. Over \$2,900.00 has been raised for parochial purposes, and about \$8,000 subscribed toward the new church. "Besides regular Sunday services and generally a weekly lecture in the chapel" he had preached at Portage and Columbus and in two parishes in Milwaukee, as well as in school houses for two country congregations. At last Grace Church had a rector "strong in the Lord" whose qualities of leadership were sufficient to enable him to 'vitalize' the parish, which

had truly come into its own, and was again represented in the diocesan conventions by lay delegates as well as by its rector.

A year later, Father Britton was even more encouraging. "The Rector can report . . . the early prospect of one of the best church edifices in the Northwest, and a large congregation with a parsonage adjoining the Church." He went on to say that he hoped to "occupy our long-needed Church . . . at Christmas of the present year."

The diocesan convention met in Madison June 9-11, 1857, with a convocation meeting the evening of the ninth which was essentially a missionary meeting. The convention was well attended: about twenty-five clergy and an equal number of lay delegates met in the "brick chapel", where, on the morning of the 10th, Bishop Kemper ordained to the priesthood the Rev. John Hodson Egar (1832-1924), who was graduated from Nashotah the year before and was a missionary in Prairie du Chien. It was the first ordination held in the parish. Father Egar became a well-known figure in the diocese, where he spent more than half of his long ministry, and for a decade was on the faculty of Nashotah House, succeeding the Rev. Hugh Miller Thompson as professor of Church History. The next day, the Rt. Rev. George Upfold, Bishop of Indiana, a close friend of Bishop Kemper, arrived and, that evening, preached to the convention.

In spite of the financial crisis of 1857, during which many Madison business men were ruined, stores, factories, workshops and offices were closed, men were thrown out of work, and ex-Governor Farwell himself suffered great losses, the building of Grace Church went ahead. Although Father Britton's hope that the building would be ready for the great Feast of the Nativity, was not realized, it was sufficiently near completion that plans were made for using it early in 1858.

On Quinquagesima Sunday, February 14, 1858, everything was in readiness for the first service, and "our noble church edifice, accommodating about 500 persons, and completed in its interior, was solemnly consecrated by Rt. Rev. Dr. Kemper, assisted by Rev. Noah H. Schenck, Rector of Trinity Church, Chicago, who preached the sermon, Rev. James C. Richmond, Rector of St. Paul's, Milwaukee, and the Rector, who was at the same time instituted. Large congregations have been in attendance since, and all the pews are sold, rented or kept free, and more are wanted. This building is a perfect success for sound proportion, and all that is desirable in a parish church edifice, and reflects a great credit on the architect and building committee. Harmony and good feeling prevail in our midst, and although the religious interest manifested in many parts of our land has not been specially apparent here, there has been steady growth, and we bide our time in faith and prayer."

In the autumn of that year the vestry appointed a committee, consisting of the Senior Warden and Father Britton, to make arrangement

for a choir. Mrs. Rachel (Staines) Tappan, whose soprano voice was much admired in Madison, became the first mistress of the choir and leader of the "Grace Church quartet" which included, in addition to herself, Adelaide Foresman, alto (later replaced by Kate Chittenden, and at times until his maturity, by her brother, Charles), George Fields, an attractive young Irishman from Dublin, tenor, and Will Foresman, bass. The Foresmans and the Chittendens gave generously of their musical talents to Grace Church. Mrs. Tappan, later Mrs. Cram, sang in Grace Church for forty years. After the death of her first husband in 1869, she became the first paid singer, receiving \$100 a year as a stipend. A plaque on the wall of the ambulatory commemorates her long and faithful service.

In the same report Father Britton paid tribute to "The Ladies' Society, a most efficient auxiliary" which had raised \$700 to carpet and otherwise furnish the church. Pews had been sold to the amount of \$16,000, so that all but \$1,500 of the cost of the building, so far as it was then completed, had been paid, and the sale of some of the remaining pews was expected to cover that. On the exterior, the tower lacked its spire. Nor was the basement finished. The "brick chapel" which Father Britton had planned to convert into a rectory was still needed for the Sunday School. There were now 450 individuals, 118 of them communicants, in the parish; there were 12 Sunday School teachers and 100 pupils; and the library had grown to 400 volumes.

During 1859 the missionary station at Middleton was continued and Col. William B. Slaughter, whom the Bishop had met twenty years before when he visited Madison, was licensed as the lay reader. However, the rector's parochial report in June showed about twenty fewer families and fifty fewer individuals in Grace Church than the year before. When the Bishop was in Madison on December 28, he noted in his diary that "Madison has been much injured by the times—many failed—many going away."

By 1860 the Ladies' Benevolent Society had raised enough to pay off the parish debt, yet in the report of that year another hundred individuals were dropped from the church rolls, for the figure 300 was given, and the number of communicants was reduced to 96, although an additional ten in the mission in Middleton kept the list at 106.

On October 1, 1861, Father Britton resigned the rectorship to become Chaplain of the 11th Infantry Regiment, Wisconsin Volunteers, and left for Missouri. Although he gave up his chaplaincy seven months later and returned to Madison, he was not recalled to Grace Church and did not resume his ministry in the Diocese, but was soon transferred to Ohio. Ultimately he moved to California and died in

Pasadena, January 5, 1889, aged 78 years. Grace Church owes him an irredeemable debt, for with courage, faith and vision, he furnished the drive and leadership which the parish needed at a time when a less aggressive man would have surrendered to the overwhelming odds of a panic and depression. He succeeded in building the church.

## EXPANSION, 1861-1882

For nearly eight months the parish was without a rector, but fortunately a non-parochial clergyman was living in Madison: the Rev. John Brown Pradt. Father Pradt, ordained in Vermont by Bishop Hopkins, came to Wisconsin in 1856 and for three years was the missionary in charge of stations at Sheboygan and Plymouth. Experienced in school work, early in the summer of 1860 he moved to Madison and became the editor of the *Wisconsin Journal of Education*. At the same time he continued missionary work and helped at Grace Church whenever needed. During the interim in the rectorate, he took charge of the services and continued them without a break, as he did on subsequent occasions. Father Pradt gave up his editorial work in 1865 and took up parochial work in Ohio; but in 1868, returned to Madison to become Assistant Superintendent of Education, a post he held until 1881. He resumed his local, week-end missionary work and supplied various stations from Waukesha to Prairie du Chien, but especially those in Dane County and particularly that at Mazomanie. For nine years he was the chaplain of the State Hospital for the Insane at Mendota. After Father Spalding left Grace Church in 1873, he acted again as rector. Rarely did he miss a diocesan convention, of which he was the President in 1874, after the death of Bishop Armitage. In 1883 he was one of the clerical delegates to General Convention. He died suddenly in Mazomanie, June 9, 1887, and was buried in Forest Hill, Madison.

Father Pradt was relieved of his extra duty on May 18, 1862, when the Rev. James Lee Maxwell, of Bordentown, New Jersey, took up the duties of rector. Father Maxwell made his first parochial report in 1863 and stated that there were 91 communicants and 150 children in the Sunday School. He went on to say: "The usual Sunday services in this church have been uninterrupted . . . in addition the church has been open for Divine Service on Christmas, Ash Wednesday, Good Friday and Ascension Day. Weekly lectures from Advent to Easter. The Sunday School publicly catechised in the church once a month, and the Catechism explained. . . . This parish is in a prosperous condition externally. May Christ grow in the hearts of its individual members."

Although the parish was "in a prosperous condition externally" there was apparently some indebtedness, for in 1864 Father Maxwell stated that "nearly \$3,000 of the sum collected for parochial purposes was the balance of church indebtedness, now paid off." Although there was a slight increase in communicant strength, the parish did not grow much during Father Maxwell's rectorate. Yet, when Bishop Kemper attended a Sunday School fair in Madison, June 25, 1865, he wrote in his diary: "At the semi-annual celebration of the Sunday School . . . [there were] many children; each class had a name, an emblem, and contributed to missions. . . . Worthington at the head of the Sunday School, and altogether the best man in the parish (so Maxwell says)."

The Hon. Denison Worthington, a Connecticut Yankee, who first settled on a farm in Summit, not far from Bishop Kemper's home, came to Madison as a member of the Legislature in 1854. After serving several other terms, he settled in Madison in 1861 and became secretary of the Madison Mutual Insurance Company and lived here until his retirement in 1874. He was active in Grace Church, was repeatedly elected to the vestry, and filled the offices of Junior and Senior Warden in turn. He frequently represented the parish in diocesan convention, and in 1868 and 1871 was lay delegate to General Convention, the first from the parish. He died in Oak Park, Illinois, in 1880, but was buried in Summit, near Nashotah. His third wife was the sister of Andrew Proudfit, another staunch supporter of the parish. The great 'west window,' the funds for which were raised by the Sunday School children, was installed in his memory several years after his death.

During the year 1866-67, a new organ, costing \$2,500, was purchased from E. and G. Hook of Boston and installed. It was the first pipe organ in Madison and was first used on Easter Sunday, April 21, 1867. The following evening Dr. Charles C. Chittenden gave a public recital which attracted a large audience, which is evidence of the part which Grace Church has played in the cultural and spiritual life of the community. Recitals continued weekly for several months.

Father Maxwell's wife, a Philadelphian by birth, found the climate of Madison too rigorous, so he resigned his office May 1, 1867, and left Madison at the end of June to return to Bordentown, N. J. When he died September 7, 1896, he was Chaplain of Blackwell's Island, New York.

The Rev. Henry Whitehouse Spalding, who had been ordained deacon (1859) and priest (1860) by Bishop Kemper, was invited by the vestry, September 12, 1867, to take charge of the parish. Two months later he moved his family, his wife and five children, to Madison and began his work November 10. A graduate of Hobart College, Geneva, New York (from which he received the honorary degree of Doctor of Divinity in July, 1870), and a member of a clerical family (his

father, his three brothers, and later a nephew and his son Charles, born in Madison, were priests), he was in his thirty-sixth year and brought to his work a zeal which soon made itself felt in the parish. Father Maxwell's last report, June 1867, recorded "about 110" communicants; Father Spalding's first, June 1868, recorded 180. In Lent 1868, he held services daily at 8 a.m., except Wednesdays and Fridays when the Litany was read at noon and an evening service took place at 7:30. During Holy Week, there were two services a day, at 11 a.m. and 7:30 p.m., except Maundy Thursday, when the Holy Communion was celebrated at 7:30 p.m.

In his first report Father Spalding said: 'We most gratefully record the increased devotion, and earnestness of this parish as manifested in attendance upon Divine Service; in the large classes for confirmation, and in liberal contributions to the work of the Church. . . . This, with the unity now prevailing in our midst, is the work of God the Holy Ghost, to whom, with the Father and the Son, be all praise and glory. The Rector is indebted to the Rev. J. B. Pradt for much assistance, especially during the daily services in Lent. This very earnest and able brother is always ready to work for the Church, and residing here, has many times been of service to the sick, and had supplied the desk of the Rector, during the vacancy in the Rectorship.' He added: "The Rector has commenced services at Westport, ten miles from this place, with very encouraging prospects."

The following year, 1869, he reported mission work in Vienna, where he was helping to prepare for ordination the Rev. Henry Green, an Englishman working among some of his fellow countrymen who had settled there and, encouraged by Dr. Joel Wheeler, was trying to establish the Church among them. In Evansville, Father Spalding, in conjunction with the Rev. Fayette Royce, of Beloit, was fostering another mission with the aid of Mrs. Helen E. Boyer, a devoted member of the Church. In Grace Church itself he reported: "The Lent attendance this year was unprecedentedly large and regular. Daily services were held, and the Rector's trained choir of thirty-two young ladies and children gave excellent music at all of them. During the year, the basement has been completed for a Sunday School room at an expense of \$1,800. An excellent member of the congregation has given the church a bishop's chair and two presbyters chairs, at an expense of \$150.00, and an altar and appropriate furniture has been presented to the Sunday School for their room, together with a fine melodeon, the gift of our excellent superintendent, Hon. D. Worthington. The vestry are going on now to complete the tower of the church. A Parish Fund Society with over one hundred members has been organized with reference to parochial missionary work." He reported 90 more communicants, a total of 257, including those at Vienna and Evansville, which he considered part of the parish since they were

not organized missions. During the summer the little brick chapel was torn down, having served as chapel and Sunday School room for nineteen years.

Grace Church was becoming one of the important parishes in the diocese, realizing and demonstrating its mission to extend its ministrations beyond the limits of the parish and the city, as St. Paul's in Milwaukee had been doing for a quarter of a century. The mission at Evansville became a parish in 1870 with Father Spalding's brother, the Rev. Erastus Wooster Spalding, in charge, and a small church erected and nearly paid for. The Rev. Henry Green was ordained a deacon in Grace Church September 12, 1869, by Bishop Kemper, and the next year the station in Vienna became an organized mission under the control of the diocese.

This accomplished, Father Spalding turned his attention westward and devoted his missionary energy to strengthening the station in Middleton, where he held services every two weeks, and in Mazomanie, where he also held services "until they be supplied" as he reported in 1870.

Twice during 1868 and 1869, Bishop Kemper, whose long episcopate was drawing to a close, spent four days in Madison, visiting with Father Spalding these outlying missions. Beloved by all, whether of his flock or not, he paid his last visit to Madison February 6, 1870, preached and confirmed. He died on May 24. About fifty members of Grace Church, including the rector, wardens and vestry, attended his funeral on the 31st at Nashotah, where six bishops, about seventy clergy, and some 2,000 people gathered to pay homage to the saintly man, truly a servant of the servants of God. In respect to the beloved Bishop, the chancel of Grace Church was draped in mourning for thirty days.

At a meeting of the vestry, February 28, 1870, it was resolved to finish the tower as soon as possible, and Denison Worthington, Andrew Proudfit and William T. Leitch were appointed the building committee. A "liberal gentleman from the east" contributed \$1,000 and "two gentlemen of the congregation" another \$1,000; the remaining amount was soon pledged, and by the end of the year the graceful spire, rising to a height of 165 feet, was finished. As Father Spalding comments in his report, "it has greatly improved the appearance of the building. The parish has been unusually taxed in consequence, and now efforts are making to clear it from all indebtedness, and it is proposed at an early date to build a rectory. . . . The Ladies' Sewing Society and the Parish Fund Society are two organizations in the parish that are working successfully to increase its resources. The Rector has a very large number of the children and young persons of the parish under regular instruction in sacred music, taught by himself, and a Bible Class secures regular instruction every Saturday

evening. Unity and harmony prevail in our midst, which, with the liberal and earnest feeling that has characterized our people the past year, is due alone to the blessing of the Holy Spirit."

On Whitsunday, May 28, 1871, Bishop Armitage ordained to the priesthood in Grace Church, the Rev. Henry Green, whom Bishop Kemper had admitted to the diaconate at the same altar two years before. Father Green was born in England where, in a Methodist Chapel in Cambridge, he had begun his ministry in 1834. He came to Wisconsin in 1857 and settled with a small English colony at Vienna, where his faithful work in collaboration with Father Spalding has already been noted. In 1873 he became rector of St. John's, Evansville, and there he remained until shortly before his death in Waunakee, May 12, 1883, in his seventy-third year. His son, the Rev. Henry M. Green, followed in his footsteps, graduated from Nashotah House in 1875 and labored in western Wisconsin until 1891.

Father Spalding (the first rector of Grace Church to be so honored) was elected a delegate from Wisconsin to General Convention in 1871. Bishop Armitage, in reporting to the Diocesan Council of 1872, said: "The impulse given to 'woman's work' will be remembered as one of the great marks of this [General] Convention." He referred to the organization of the Woman's Auxiliary, although it was not until 1876 that the Auxiliary was formed in Wisconsin.

Early in 1873 Father Spalding was invited to take charge of St. Peter's, Pittsburgh, Pennsylvania. On February 10th he resigned the rectorship of Grace Church, much to the regret of the parish. In his farewell address he summarized his five years in Madison and the vicinity. He stated that he had baptized 308, including some in Vienna, Middleton, Blooming Grove and Mazomanie; that 280 had been confirmed, including those in the missions; and that about \$30,000 had been raised for the support of the parish, the repair and improvement of the building, and for the Church at large. He added: "Five missions have been built up. Five clergyman have taken orders, and six are now candidates for orders. There are three working organizations under the Diocesan Board of Missions."

After serving rectorships in Pittsburgh and York, Father Spalding returned to the diocese of Western New York where he died at Warsaw, September 6, 1891. His remains were brought to Madison and buried beside those of his wife and young children in the Forest Hill Cemetery.

Four months after Father Spalding resigned, the vestry elected the Rev. John Wilkinson, of Chicago, who took up his duties as rector on July 13, 1873. Father Wilkinson was not unknown in Wisconsin, for he had been rector of St. James's in Milwaukee from 1864 to 1870. At the General Convention of 1868, he had been the runner-up in the election of a bishop for the missionary district of Oregon.

Father Wilkinson came to a well-organized, smoothly running parish, numbering over 480 baptized members, of whom 268 were communicants of the Church. Father Spalding had increased the number of celebrations of the Holy Communion (then once a month) to include the major feasts, when they occurred on week-days. Father Wilkinson began to celebrate more frequently and by 1880 there was a weekly Eucharist. Thus he continued to deepen and enrich the spiritual life of the parish which Father Spalding had been cultivating.

About 1873, or perhaps earlier, a committee began to raise money for a chime of bells for the tower of the church, the inscription of the bell of Mrs. Amelia Curtis Fuller indicating that before her death (January 23, 1872) she had made a contribution, which was used for the bell bearing her name. In January 1874, the vestry received a report indicating that sufficient money was available, so they appointed a committee, consisting of the Rector, Andrew Proudfit, John Baker and George F. Taylor, to negotiate the purchase of nine bells from the Jones and Company of Troy, New York. On April 1, 1874, the bells were hoisted to the chamber in the tower and hung in time to peal forth the joyful news of Easter the following Sunday morning (April 5).

Bell I, known as the Bishops' bell, was given by general subscription in memory of Bishop Kemper and Bishop Armitage, who died in 1870 and 1873 respectively. "They rest from their labors and their works follow them." Bell II was given in memory of Emma Eugenia Baker, who died in 1856. "He gathereth the lambs in His arms." Bell III was given by Mrs. Amelia Curtis Fuller, the wife of Morris E. Fuller. "Blessed are the dead who die in the Lord." Bell IV was in memory of Sarah M. Proudfit, who died November 9, 1867, the daughter of Andrew Proudfit. "The maid is not dead but sleepeth." Bell V was purchased by the children of the parish and is called The Children's Bell. "To the glory and praise of the holy child Jesus." "And the children crying in the temple Hosana to the son of David." Bell VI was given in memory of Mrs. Fuller's daughter, Mrs. Emma Fuller Stevens, who died September 18, 1870. "I know that my Redeemer liveth." Bell VII was given by Mrs. Mary A. Sullivan (her initials only appear on it) in memory of William John (her husband, who died in 1871) and his brother James. "Numbered with the saints in glory everlasting." Mrs. Sullivan, who died in 1901, had a "pins and needles" or "notion" shop on Carroll Street, next door to the church. Bell VIII was given by Mrs. Alice J. Waterman, the matron of the Vilas House, long noted for her care of the graves of the Confederate soldiers who died in the prison hospital in Madison and were buried in Forest Hill among whom she was buried upon her death, September 13, 1897. "We praise Thee, O God." Bell IX was given by general

subscription. "Glory be to God on high." For many years the bells were rung at noon by Dr. Charles C. Chittenden.

During Father Wilkinson's rectorate, the "second ritualistic war" broke into the open in the diocese, and recrimination and intolerance became rampant. Repercussions of the controversy over ritual and ceremonial continued to disturb the diocese for several years, and Grace Church did not escape them. There appears to have been differences of opinion in the parish toward the end of Father Wilkinson's tenure. He resigned in 1879, but stayed on as *locum tenens*, until February 1881, because the vestry had trouble in finding a successor who would accept the charge of the parish. Among the clergymen called was the Rev. Fayette Durlin, then rector of St. Peter's in Ripon, whose parish refused to relinquish him so he withdrew his acceptance.

Finally, the Rev. Marcus Lane, of St. Paul's Church, Flint, Michigan, accepted the call and took up his duties as Rector in March 1881. For a while the life of the parish seemed peaceful. October 25 to 27, the Diocesan Sunday School Conference was held in Grace Church, with twenty-two clergy and delegates from Nashotah, Baraboo, Waukesha, Janesville, Evansville, Beloit and Delavan present. The Rev. Dr. Frederick Courtney, of Chicago, preached on "Sunday Schools as Helpers to Church Work" and Bishop Welles reported to the council in 1882 that there was deep interest in their work and said that the conference agreed "that the Sunday School is a *school*, not a devotional service or a place of amusement or entertainment . . . and that the Sunday School in no way takes the place of attendance upon the services of the Church."

A few months later, the dissension in the parish had become such that, October 29, 1882, Father Lane, who was a "broad churchman", preached a sermon entitled "A Defence of Moderate Churchmanship", which was printed and widely distributed in Madison. In it he presented his view of conditions in the parish, and announced that he would soon resign the rectorate. He said: "At the time that the Warden of this Parish first wrote to me with regard to my becoming its Rector, he described the Parish in terms that I shall not repeat, save to say that he left upon my mind the idea that the Parish was a little demoralized. . . . At the outset there was a need for money, but upon my first demand for funds to meet necessary wants, I was informed in several quarters that the men who in the past had given liberally for Church purposes were either dead or had moved away, and that those who remained were very tired of Church subscriptions, and were not inclined to give. I have not found it quite as bad in this respect as stated. . . . With slender means with which to do my full duty, I looked around upon my field. I found this city, with a population of about 11,000, at least 5,000 of which was of foreign birth, upon which the Church, against the barriers of race, education and lan-

guage, could produce no great effect. . . .Hence our Church growth could only be out of the 6,000 left. . . . I found, however, that . . . this Church was decidedly unpopular in this community, chiefly on account of its supposed exclusiveness. It could be only a slow and difficult task to overcome this unpopularity. I was, and am, satisfied that the only successful mode must be, to teach a high Christian living which would disarm these prejudices, and to strive to show the comprehensiveness rather than the exclusiveness of the Church. . . . How much has this Parish fallen from the relative position that it had in this community twenty years ago? What share do we have in guiding public thought or directing public action upon any moral movement? . . . Whatever fault there is has not been in any unfaithfulness, or want, either of earnestness or ability, on the part of the Rectors that you have had. They have labored diligently, in season and out of season, with apparent success, and yet what is the result? Twenty years ago Grace Church, Madison, reported 106 communicants. Since that time 541 persons have been confirmed, an annual average of 27, and yet today we have not a list of actual communicants of over 230 persons. . . . Where are these hundreds of persons that have been confirmed and ought now to be here as communicants? Where are the many families that once occupied pews in this Church, that have not removed from this community, but are no longer of our number?" He went on to speak of differences in churchmanship and his own position, which was at variance with that of the leaders of the parish.

On December 4, 1882, Father Lane resigned the rectorship effective January 17, 1883. He went to Illinois, and spent the last years of his life in retirement at Freeport, where he died June 25, 1902, aged 68 years.

## THE RECTORATE OF FATHER DURLIN, 1882-1901

Again the vestry called the Rev. Fayette Durlin, of Ripon, who accepted and took up his duties as Rector on February 11, 1883; his tenure was to be the longest of any of the rectors during the first century of the parish's existence, for he remained in active charge until his death, August 31, 1901.

Father Durlin was born in Fredonia, New York, June 6, 1824, and educated at Hamilton College, from which he graduated in 1849. He was ordained Deacon by Bishop Alonzo Potter of Pennsylvania, October 29, 1854, but because of his maimed condition (he lost the lower part of his left arm and three fingers of his right hand in an accident during his youth), Bishop Potter refused to advance him to the priesthood. In 1856, he came to Wisconsin as a missionary under

Bishop Kemper, who soon recognized his worth and ordained him Priest June 14, 1857. For a quarter of a century he labored with faith and energy in central Wisconsin, devoted to his Master, his Church and his bishop. At Ripon he built St. Peter's parish. Although not a native of Wisconsin, he loved the state, and was thoroughly familiar with the diocese; he knew most of its clergy and many of its laymen. He was truly a shepherd of the sheep in this portion of his Lord's pasture.

Coming to Grace Church, he soon succeeded in reuniting the parish and building it into a harmoniously working Christian fellowship.

Mrs. Durlin, ably assisted by Mrs. Mary A. Atwood, wife of David Atwood, revived the Ladies' Benevolent Society, under the name Grace Church Guild. Mrs. Atwood was its first president, and Mrs. Durlin the vice-president, Miss Vance secretary and Miss Morris treasurer. Their first project to raise money was the publication of *The Capital City Cook Book*, which David Atwood printed. It was so popular that a second edition was called for in 1884. According to the preface, "the Young Ladies' Guild" collected the recipes from noted cooks in Madison, each of whom is credited with her favorite recipe or specialty.

Father Durlin found the fabric of the church in need of repairs and remodelling to meet the requirements of changing times in a rapidly growing city. This was undertaken in 1885. D. R. Jones, a Milwaukee architect, working in close cooperation with the architectural firm of Burling and Whitehouse of Chicago, designed the new ceiling which covers the higher vaulted ceiling of the original construction, in order to make the nave easier to heat in cold weather. At that same time the chancel was widened and made deeper. Sanger, Rockwell and Company of Milwaukee did the work, and the remodelled church was ready for use on January 12, 1886, the ladies of Grace Church Guild as usual raising a good share of the cost.

On December 27, 1887, Holy Innocents Day, the first memorial window in the church was dedicated. Designed and made in England, it was given by Mrs. Esther Green (Smilie) Vilas, the widow of the Hon. Levi Baker Vilas (1811-1879), in memory of her husband and their deceased children, who were: Ira Hill, Henry and Esther G. It was installed on the 'north' side of the nave.

More important than the repair of the fabric of the church was Father Durlin's effective effort to co-ordinate the work of the groups in the parish. On May 14, 1888, the Grace Church Guild, composed of the several societies, hereafter called "wards", was organized and a constitution was adopted. The second article of it states: "The object of this association is to promote and carry forward church work by organizing members of the church into working branches . . . called wards, each of which shall have its own object, officers and mem-

bership fees. All wards may unite to work for a common object by a vote of the majority of their members." The membership fee in the general Guild was twenty-five cents a year, with "honorary" members who paid \$1.00 a year.

There were five wards: The Dorcas Society, whose object was the care of the poor and the sick in the parish; St. Agnes' Ward, which had no stated object; the Woman's Auxiliary, the only ward which worked for the missions of the Church; the Parish Fund Society, composed of both men and women, which raised money for special projects; and St. Margaret's Ward, also known as the Altar Society. Apparently some of these wards had been active prior to this general organization.

It seems likely that the Grace Church Guild, formerly the Ladies' Benevolent Society, became the Woman's Auxiliary. Not only had the members published *The Capital City Cook Book*, but on December 3-5, 1884, in the Vilas House, had prepared an exhibit of paintings, water-colors and objects of art owned by Madison families as a way of raising money in connection with their annual fair. *The Year Book of Grace Church* for 1891 states that the Woman's Auxiliary had been "active for many years." The Woman's Auxiliary of the Board of Missions was organized in New York City in 1871, right after the triennial meeting of General Convention, with Miss Mary A. Emery as its first executive secretary. In the fall of 1876, the women of the Diocese of Wisconsin formed a branch of the national organization which was made up of seven parish societies in Milwaukee, Kenosha, Beloit, Delavan and Waukesha. In 1881, Miss Emery, the national secretary, suggested that the diocesan branches make an effort to extend their activities, and the following January two of the officers of the Wisconsin branch visited Madison and stirred up considerable interest among the "ladies of Grace Church," who, that year, packed two missionary boxes, valued at \$76.00, for missions in the state. On June 6, 1884, the fourth annual public meeting of the diocesan Auxiliary was held in Grace Church and the Rev. Dr. J. F. Conover of Racine preached the sermon, so it appears that one of the societies in Grace Church had become affiliated with the diocesan Auxiliary. According to the *Year Book* of 1891, membership in the Woman's Auxiliary was open to those who cared to join. It was not until later that the missionary principle of the Church, as set forth in General Convention in 1835, that every baptized member of the Church is a member of the missionary society, was applied to membership in the Auxiliary and all women in the parish were counted members, whether active or not.

The Parish Fund Society had been organized with 100 members in 1868-69 as Father Spalding stated in his report to the diocesan council. Its object was apparently to raise money for parish activities

in the day when the support of the parish was derived from pew rents and assessments upon pew owners. At times this Society contributed to the support of missions in surrounding villages, and at others used its funds for special projects in the parish itself. It continued to function until the early 1900's and may have ceased to exist about the time the pews were made "free" in 1911.

It is not clear whether or not the Ladies' Sewing Society, mentioned in Father Spalding's report of 1871, was identical with the Ladies' Benevolent Society. It may have been a separate group and may possibly have been the fore-runner of the Dorcas Ward, whose members laughingly referred to themselves as the "Dorcas Girls". This ward was concerned with the poor and sick in the parish and continued its work of mercy and Christian concern until, having lost most of its members by death, its ranks became too thin to accomplish its purpose and it went out of existence.

St. Margaret's Ward, the "Altar Society", had its beginning in 1888, as the *Year Book* of 1891 states, when Father Durlin organized a group of the young, unmarried ladies in the parish to take care of the altar linens and vessels and prepare the altar and credence table for use. Its original members were Cornelia Vilas, Maud Durlin, Mary Fairchild, Sarah Fairchild, Carrie Floyd Vance, Sarah Vance, Annie Stewart, Augusta Comley, Flora Mears, Alice Burdick, Jennie Pitman, Amelia Stevens, Helen Kellogg and Elizabeth Palmer—Miss Mears and Miss Stevens are still members of the parish in 1958.

In 1888-89, the Guild set itself the responsibility for raising enough money to pay off the debt of the "old" rectory, located at 304 West Washington Avenue. Each ward contrived in some way to accomplish this end. For instance, in 1889-90, St. Agnes' Ward developed the "Home Opera Company" which produced, in Turner Hall, Gilbert and Sullivan's "Mikado," into the lines of which had been introduced certain allusions to local events which were obvious to the audiences which heard it on December 5 and 6. The cast of characters and the personnel of the chorus, both of which included many members of Grace Church, are given in the *Wisconsin State Journal*, December 6, 1889, which records also the enthusiastic reception of the effort.

In 1890-91, the Guild assumed the cost of vesting the choir of men and boys which Walter C. Noe (1852-1906) had organized. Mr. Noe's son "Bart" (later Dr. Walter B. Noe), John Corscot and James Slightam were the first boys enrolled, but other names, well-known in Madison, are given in the *Year Book* of 1891, among them Dr. J. W. Vance, Charles Sullivan, George Sheldon, and Sydney P. Rundell. Mr. W. G. Sired, an Englishman and the instructor in music at the university was precentor. The next year Leonard M. Nelson (1879-1942) began his long and faithful service of half a century in the choir, and so did his brother Olaf M. Nelson, Jr. (1882-1936) who like-

wise sang in the choir until his death more than forty years later. Mr. Breese J. Stevens personally stood the expense of making alterations in the chancel to accommodate such a choir. In 1893, the Rev. Samuel Wilson Moran, who had been the missionary at Tomah and Onalaska, became the parish's first curate, partly to relieve Father Durlin of some of his burden, partly to take over the work of choir-master for he was an accomplished musician, and partly to act as superintendent of the Sunday School. Father Moran stayed less than two years.

This same year the vestry decided to build a new rectory on the lot at the south side of the church close, using in part payment the proceeds of the sale of the old rectory, which had never been particularly satisfactory and had been a source of constant expense. The new house was finished in the spring of 1894 and blessed by Bishop Nicholson on April 3.

The Bishop came to Madison again on June 7, 1894, to lay the corner-stone of the Cornelia Vilas Memorial Guild Hall, which was given by Senator and Mrs. William Freeman Vilas in memory of their daughter, who was one of the original members of St. Margaret's Ward and an active and popular young lady. She died after a brief illness on April 3, 1893. Early in 1894 Senator Vilas offered to build the guild hall for which the vestry had tried in vain to raise the money and which the expanding activities of the parish, now one of the largest in the diocese, demanded. The vestry accepted this offer and the conditions which he attached to it and engaged Starbuck and Rose, Milwaukee architects, to prepare plans for a building which would harmonize with the church and the rectory. Ground was broken in May and on November 15, the Bishop, accompanied by the Deans of the Madison and Milwaukee Convocations, other clergy, the choir, rector, wardens and vestry, formally dedicated the building, which had cost the Senator about \$10,000. It contained a kitchen, fully equipped, in the basement; the first floor was given over to an assembly hall, complete with stage, footlights, and a new Steinway piano; while on the second floor was the choir-room, with an ante-chamber for vestments, and the "Nelly Vilas" room, given over to the work of St. Margaret's Ward; and the whole was so attached to the church that the sacristy was enlarged and a vestry for the clergy added. That evening the Guild Hall was opened to the public with a formal reception at which Senator and Mrs. Vilas and the Rector and Mrs. Durlin received hundreds of guests. There was a dance in the hall itself for the young people, especially those at the University. The refreshments were "tea and sherbert." Judge J. B. Winslow, the Senior Warden, accepted the building on behalf of the Wardens and Vestry, and expressed the hope that it would be a gathering place for the young people, especially the young men of the parish and the university, and thus serve an important function in the Church. As long as Sena-

tor and Mrs. Vilas lived, they maintained the flower bed and the borders of the walk in front of the Guild Hall, and after their death, their daughter, Mrs. Lucien M. Hanks, continued this tribute to her sister's memory for several years.

About this same time, late in 1894, a chapter of the Brotherhood of Saint Andrew was organized at Grace Church, composed of young men from both the parish and the university. The following summer Bishop Nicholson endorsed the appeal which the Chapter made to all the clergy in the state, asking them to send notice of any young men coming to the University from their parishes or vicinity, and stating that efforts would be made to welcome such men and enlist them in the work of the church. The Bishop said: "Nothing could be more timely than this endeavor, and rarely do the members of the Brotherhood have the chance to do a better work than here is before them." At the same time Professor Richard T. Ely, an active churchman and member of the faculty of the University, was taking a keen interest in work for young people and urging the erection of a church "Hall" for men and another for women at the University. Again Bishop Nicholson commended this effort to work with the young people and urged, in his annual address, the clergy to back it for he deplored "the very marked absence of active Christian feeling amongst the large and growing number of students."

Between 1890 and 1893, there was a young instructor at the University, Henry Cushing Tollman (1865-1923), who became a distinguished scholar in Latin and Sanskrit. He was interested in theology and began to read for holy orders under the direction of Father Durlin. On March 3, 1895, he, together with David Henry Clarkson and Annesley Thomas Young, was ordained to the Diaconate in Grace Church.

During the 1890's the usual pattern of services was: a celebration of the Holy Communion at 7:30 a.m., every Sunday, with a second celebration at 10:30 on the first Sunday in the month, as well as on Holy Days at 9 a.m. On other Sundays Morning Prayer and the Litany were read at 10:30, and Even-song every Sunday at 7:30 p.m. Sunday School was at 2:30 Sunday afternoon, with a special children's service following at 3:30 on the first Sunday. At this public baptism was administered as occasion required. Special services were held daily during Lent, continuing the practice which Father Spalding began in 1868. On Good Friday, in 1896, the Rev. William Walter Webb, then on the faculty of Nashotah House, later sixth Bishop of Milwaukee, preached the Three Hours service, which, by that time, had become a regular observance in the church.

On June 16 and 17, 1896, the annual meeting of the diocesan Council was held in Grace Church. Originally the council met in various

cities in the diocese, but for several years the Council had been meeting in Milwaukee. Only once before, in 1857, had it met in Madison.

About this time Dr. Charles C. Chittenden resigned as the organist. As a boy he sang alto in the little brick chapel where his older sister Rose played the melodeon. For thirty years he had played the organ and his younger sister Kate had sung in the quartet and the choir. He died December 15, 1905. The Wisconsin State Dental Society, in which he had long been active as member and officer placed a bronze tablet in his memory on the wall of the 'north' ambulatory near that of his fellow musician, Mrs. Rachel Cram.

Upon Dr. Chittenden's retirement, Miss Agnes Clugston became director of the choir which still consisted of men and boys, and her sister, Mrs. Jeannette Ainsworth, became the organist. The boy soprano at the time was Roy Irving Murray. A country boy, living with his widowed mother, he had wandered into the church one day and been discovered by Father Durlin, who immediately took an interest in him and encouraged him to continue his studies. Father Durlin helped him through high school and made it possible for him to attend Hobart College. After his graduation he studied at General Theological Seminary and was ordained in 1907. He served as a chaplain in World War I and later became rector of St. Michael's Church, Marblehead, Massachusetts, where he died October 25, 1939, in his sixty-ninth year, a greatly beloved priest and citizen.

At that time the choir went into camp each year at Woodward's Grove, and the choir of St. James's Church, Chicago, came up to camp on Picnic Point. The two choirs used to serenade each other, and, on Sundays, merged nearly a hundred voices strong, would sing in Grace Church. This choir camp ultimately expanded to include other children in the parish, so it has become not only recreation for the children but also a means of giving instruction in Christian faith and conduct.

Although Father Durlin's health had been failing for some time, and the infirmities of age were creeping upon him, he was able to continue active work until the late spring of 1901. He died in the rectory August 31, 1901. Following a requiem Eucharist, Bishop Nicholson conducted the funeral rites. His body was laid at rest in Ripon on the edge of the playground beside St. Peter's Church which he had built forty years before. There a beautiful Celtic cross marks his grave and commemorates his service in his Lord's cause.

Father Durlin's sermons were well received. His eloquent address at the celebration of the fiftieth anniversary of the founding of the Diocese in Milwaukee, October 14, 1897, was notable. In it he speaks from an intimate knowledge of the history of the diocese during its first half-century, during forty years of which he had been a priest in it. At that time he was the senior priest in the diocese and an honorary

canon of All Saints' Cathedral. He was a man who greatly loved the woods and the north country. He had a lively sense of humor—once when he announced that the funeral of a former vestryman would take place the following day in the church, he added: "He has not entered this church for fifteen years, but I'll guarantee that he'll be here tomorrow." On another, well toward the end of his life, he stopped suddenly in the middle of his sermon and said: "Well, friends, I'm tired of this sermon and I guess you are too!" Before the astonished congregation could comprehend just what he had said, he pronounced the blessing and left the church.

Father Durlin's rectorate was the longest of any during the first century of the parish—eighteen and a half years. He came to a parish lacking in effective organization. When he died, the guilds were functioning, the services well attended, and the music had steadily improved. Although the membership had dropped from the peak of 500 in 1892–1895, it maintained a fairly stable average of about 375 to 400 baptized members. During his rectorate several able laymen, including Dr. J. W. Vance, Charles Hawks, Henry Vilas (II), and Judge John B. Winslow, were licensed as layreaders and helped him by reading the lessons at Morning and Evening Prayer.

## A NEW ERA BEGINS, 1901–1920

Upon Bishop Nicholson's suggestion, following Father Durlin's death, the Rev. Hughell E. W. Fosbroke, then on the faculty of Nashotah House, conducted the services from September 1901 to May 1902, inclusive. Although the vestry, acting on a petition from the congregation, offered Dr. Fosbroke the rectorate, he declined it. Ultimately he became distinguished as the Dean of General Theological Seminary in New York where his personality, scholarship and ability to teach made a profound impression on hundreds of young men studying for Holy Orders. Although his decision to continue his teaching was justified in his later work for the church, many members of the parish were greatly disappointed at his refusal to become the rector and long remembered his eloquence and remarkable personality. He was succeeded during the summer of 1902 by the Rev. Frederick O. Grannis of Richmond, Indiana, whom the Bishop licensed as *locum tenens*.

On October 1, 1902, the Rev. John Edward Reilly, D. D., was called from St. John's Church, Clinton, Iowa. He entered upon his duties as the eleventh rector of Grace Church on October 19. He remained a little less than three years and resigned June 24, 1905, to accept a call to Newcastle, Pennsylvania. Subsequent to that he held several other rectorates and retired from the active ministry in 1940.

He died in Florida Oct. 31, 1958. In his letter of resignation he said, "I cannot help feeling that some other priest will be able more successfully to carry to completion the work which I have but feebly begun."

Although Dr. Reilly's rectorate was a short one, it was marked with certain milestones. On Christmas Eve, 1902, he offered the first midnight Eucharist celebrated in the parish, and he was the first to use acolytes. On the evening of January 14, 1903, about seventy men of the parish gathered in the Guild Hall to form the Men's Club, which, although it was largely a social organization, continued for several decades. The rector himself furnished the first program by giving an illustrated lecture on Ireland. During his entire rectorate, he was in charge of a mission in Stoughton, called St. Stephen's.

For four months after Dr. Reilly's resignation, the parish was without a rector although the services of Morning and Evening Prayer on Sundays were read by Justice John Bradley Winslow, the Senior Warden. During this period, in October, 1905, the old gas-light fixtures which rose from the center of every fifth pew on either side of the central aisle were replaced by electric chandeliers suspended from the ceiling.

On December 16, 1905, the Rev. Addison Alford Ewing, rector of St. Stephen's Church, Milwaukee, was called to the rectorate. He accepted and was instituted as the twelfth rector of Grace Church by Bishop Webb January 14, 1906. Father Ewing was born in Enfield, Massachusetts, August 25, 1871, and graduated from Amherst College. He taught for several years, and then took deacon's Orders in June, 1900. He was advanced to the priesthood a year later and in 1904 came to Milwaukee. His wife, a physician in her own right, was an able woman who assisted him greatly in his work.

Father Ewing found a parish somewhat divided into factions and lethargic. Most of the guilds, as the 'wards' of 1888 had come to be known, had become quiescent, although a few faithful women had kept alive something of their friendly spirit and called themselves, facetiously, "The ghosts of the guilds," and continued to meet at intervals to sew for the church and celebrate each other's birthdays. Father Ewing's tact and understanding soon banished the lethargy and enabled the parish to become a functioning fellowship once more. Mrs. Ewing took the guilds in hand and re-organized them, re-grouping them on a neighborhood basis, so their potency as a factor in parish life was restored. A new guild, St. Faith's, was formed under the leadership of Mrs. A. L. P. Dennis, the talented wife a professor in the University. This guild met in the evening to enable a group of young professional women and others occupied during the afternoon hours to meet together for spiritual and intellectual refreshment.

When Father Ewing took charge, the parish was over \$9,800.00 in debt, an amount which could not be discharged or amortized by the old system of pew rents. Moreover special assessments against pew holders were not productive. Indeed it seemed to the Rector that proprietary rights to sittings in a church were inconsistent with the essence of Christ's Gospel, for there were those who claimed the exclusive use of their pews. As Father Ewing put it, the system of owning or renting pews was "an unholy procedure of bartering religious privileges." After a committee, consisting of the Rector and the two wardens, Walter C. Noe and A. C. Blackburn, had studied the problem, the vestry authorized a printed circular, in which the committee's recommendations were set forth and endorsed, dated April 3, 1906. Pew rents were abolished, and a system of annual pledges instituted. Rent for the use of the Guild Hall would still be charged. This, the vestry hoped, would put the financial affairs of the parish on a sounder basis.

The guilds again took up the task of helping to pay off the indebtedness of the parish. Mrs. May (Stewart) Lamb, wife of Charles F. Lamb, one of the vestrymen, became an acknowledged leader in the effort to raise money. In this, as in many other church groups, she worked with a will.

One of the guilds organized under Mrs. Ewing's plan was made up of women living in Wingra Park and University Heights. In 1913 this group became the nucleus of a new mission on the "west side." At first, it established a Sunday School for the children whom their parents did not wish to entrust to the transportation provided by the street-cars. Soon this grew into a fellowship which met on Sundays at the homes of the members to read Morning Prayer together. On March 31, 1914, an organizing committee, consisting of E. C. Smith, C. B. Lester, W. J. Mead, Charles E. Brown, Edwin C. Woolley, and Arthur Peabody, notified the vestry of Grace Church that the group expected to apply to the Bishop for recognition as an independent parish. They stated that "the distance from Grace Church impedes the development of religious life not only with adults, but especially with the young and particularly with children who cannot be trusted to make use of street cars". With regret, yet acknowledging the motive as sound, the vestry acceded and expressed their willingness to do all they could to encourage the group in its effort to establish itself as a parish. Several members of Grace Church were among those who transferred to the new parish, some of them active members of the guilds. On November 30, 1914, the cornerstone of the new church (St. Andrew's) was laid in Stockton Court, off Monroe Street (about fourteen years later the present church of St. Andrew's was built at the corner of Regent and Roby Road), and the Rev. Morton Stone became the first vicar, as well as chaplain of the Episcopal students at the University.

Meanwhile, the University had been growing rapidly. When Professor Richard T. Ely began talking about "church halls" for men and women at the University in the 1890's the student body numbered about twelve to fifteen hundred, and those who were Episcopalians could easily be cared for with the young people at Grace Church and sharing in their activities at the Guild Hall. But by 1906, the Bishop had become concerned about this field of endeavor and, at the diocesan council, had appointed a committee to make a study under the chairmanship of the Rev. Canon Henry D. Robinson, then on the faculty of Racine College. Canon Robinson went thoroughly into the question of the ministry to college students, visiting the University of Michigan and Harvard and corresponding with clergymen in other university centers. His committee reported to the Council in 1907, recommending that an effort be made to raise \$4,500 to insure the salary of a clergyman as chaplain for the students, arguing that it was useless to start such work if it could not be continued long enough to prove its worth. Bishop Webb, in his address, reported a conversation with a young clergyman employed full time by the Congregational Church in Madison to minister to the students who told him that a resident chaplain was more important than a church house. The Bishop, however, felt that the work should be related to some parish where the students could worship on Sunday and receive the Sacraments. However, the efforts to raise money were futile.

In 1909, the Bishop again referred to the matter in his annual address to the Council and stated that the Roman Catholics had already laid the foundation for a chapel and had a club house in operation. He regretted that the effort to raise to pay a chaplain's salary had produced but a pittance. Again in 1914 Bishop Webb discussed work among the students in his annual address and stated that the students themselves, during the academic year, had formed the Episcopal Students' Association, which held monthly meetings and had started to raise a fund for a house and chapel. The following year, the Bishop succeeded in finding a priest who had become the rector of the new parish of St. Andrew's Church and gave part of his time to the work among the students. Another drive for funds was undertaken in 1916 and "The University Commission of the Church in Wisconsin" was created. Mr. William Dawson, then employed in one of the departments of the State government and a candidate for Holy Orders, (later Archdeacon of the Diocese) was put in charge of the campaign. Meanwhile, the Rev. Morton Charnleigh Stone had rented a store at the corner of Gilman and University and fitted it up as a chapel and meeting place. So the Rector of Grace Church was relieved of pastoral work among the students.

Meanwhile, on December 19, 1914, one of the rector's staunchest supporters, Walter Cassels Noe died in his sixty-third year. He had

been active in Grace Church for twenty-three years, had organized the choir of men and boys in 1891 and fostered its growth, and had served on an vestryman, junior and senior warden for the same length of time. Frequently a delegate to the Council he had served on committees of the diocese and was a trustee of Racine College. His faithful service won him the affection of all who knew him.

On July 11, 1916, Father Ewing submitted his resignation, effective September 30, stating that, "The strain of the work that I have been carrying for over ten years is telling upon my strength, and I am convinced that it will be wise for me to accept a post with less exacting duties." The work had been arduous indeed! When he came, the parish was estimated to have about 600 baptized members, including about 250 communicants. In 1916, the members totaled nearly 1,200 of whom 643 were communicants. In accepting his resignation the vestry expressed their appreciation:

"Upon the severing of the pastoral relations which, for the past ten years, have so happily existed between the Rev. Addison A. Ewing and the congregation of Grace Church, the vestry desire to place upon the records of the church a brief appreciation of his high character and great service to this parish, together with an expression of our deep regret that he now finds it necessary to end his labors here.

"He came at a time of dissension and difficulty in the parish, when many were lukewarm and many had fallen away; a time when constructive work was difficult and when wise leadership was the great need.

"That leadership he supplied. Without ostentation or parade but with a calm strength, which was all the more effective because of its gentleness, he undertook the very difficult task which lay before him; factional strife at once disappeared, the wounds of the parish were healed and from that time to the present he has bound us all to him by the strongest ties of respect and love.

"A scholar of exceptional culture and intellectual power, his sermons and addresses have always been finished literary productions and they have never failed to carry to the human soul the blessed message of Jesus Christ and Him crucified.

"A man of action, he has always been recognized both within and without the parish as a positive force of righteousness in the community and a leader in all movements looking to the moral or spiritual welfare of the city.

"A man of deep spiritual nature, he has ever been a true shepherd of the flock, and a pastor to whom every parishioner might confidently bring his griefs in time of trouble and receive the help which only Christianity can give.

"Wherever he may go and whatever he may do, he carries with him at all times our highest esteem and affection; the memory of his devoted labors here can only pass away when we among whom he labored have passed away, and when that time shall come, this record will remain in perpetual remembrance thereof."

Father Ewing was succeeded from the Rev. James Craik Morris, D. D., who was called from the deanship of St. Mary's Cathedral,

Memphis, Tennessee, October 12, 1916. He was born in Louisville, Kentucky, June 18, 1870, and graduated from the University of the South at Sewanee, which had given him the honorary degree of Doctor of Divinity in 1915. He received his theological training at the General Theological Seminary. His rectorate at Grace Church was a short one of only three and a half years, but in that time he accomplished a great deal. Within a few months after his arrival, the country was at war and the parish, reflecting the urge of patriotism which enveloped every phase of life, was geared to war service. The national flag was displayed in the nave, and a service flag in the chancel, its blue stars gradually replaced by the gold as young men from the parish gave their lives in the conflict. Dr. Morris's pastoral ability was called into full use, as distraught and bereaved parents sought his comfort and aid, and brides and war widows brought their problems to him. He and his family—his wife, his three children, Edith, and the twins, Mary and Craik, and the colored servant, Mattie—quickly made a place for themselves in the community. A fine preacher, a devout Christian, and gracious man, Dr. Morris was known in the entire community, as well as the Church at large.

The General Convention, meeting in October, 1919, created the missionary district of the Panama Canal Zone, and elected Dr. Morris its bishop. On February 5, 1920, "Thursday next before Sexagesima," the Most Rev. Daniel S. Tuttle, Bishop of Missouri and Presiding Bishop of the Episcopal Church, assisted by the Rt. Rev. Drs. Thomas F. Gailor, Bishop of Tennessee, Albion W. Knight, formerly missionary Bishop of Cuba, Vice-Chancellor of the University of the South, Sheldon Munson Griswold, Suffragan Bishop of Chicago, and William Walter Webb, Bishop of Milwaukee, consecrated the rector of Grace Church a bishop in the One, Holy, Catholic, Apostolic Church. Bishop Morris, in his diary, describes the day: "About 18 or 20 inches of snow on the ground that day, and the worst epidemic of influenza ever experienced in the whole country." After a luncheon in the Guild Hall, the new Bishop confirmed five people, whom he himself had prepared for the rite: Josie Emmet Taft, Janet Jane Sophia Nelson, Jackson Burgess, Robert Noe Muther and John Parkinson.

Bishop Morris went to difficult work in the Canal Zone, but, by the Grace of God, his efforts were successful, and he organized the missionary district, which the American Church had taken over from the Church of England, on a sound basis. In October, 1930, he was elected Bishop of Louisiana and took up his residence in New Orleans. For another decade he labored to pay off the debt which he found in that diocese, and carried it through the depression. He retired in 1940 and returned to Sewanee, Tennessee, where he died March 4, 1944.

## FATHER LUMPKIN, 1920-1932, AND FATHER BUTLER, 1933-1941

Before Bishop Morris left the parish he recommended as his successor the Rev. Hope Henry Lumpkin, who accepted the rectorship. Father Lumpkin was born in Union Point, Georgia, October 9, 1882, and graduated from the University of South Carolina in 1904. He received his theological training at the University of the South, Sewanee, and was ordained deacon and priest in 1907 and 1908 respectively. After holding three pastorates in South Carolina, he went to Alaska as a missionary in 1914 and spent six years at Fairbanks. He and his wife, nee Mary Isabel Henderson, and their three young sons, William Wallace, Hope Henry, Jr., and John came to Madison in the spring of 1920. The fourth son, Robert, was born here. The choice of Father Lumpkin was a happy one, for he, with his family, stepped into the place in the community which his predecessor had won and made it his own, enlarged it and extended it. Mrs. Rosenberry, in her "Brief History of Grace Episcopal Church" (1938) says of him: "Dr. Lumpkin was a man of rare and varied talents; an orator of exceptional gifts, the possessor of a beautiful tenor voice and a speaking voice of great sweetness, he could play the piano, draw, paint, write poetry, and preach a wonderfully uplifting sermon." In another place she said of him: "He will be remembered, too, as a mystic, for no one who ever heard him say, 'Let us kneel for a few moments, realize the presence of God,' doubted that to our rector God was present in Grace Church."

His rectorate of a little over twelve years was a period of growth and expansion. Within a short time after his coming, the question of dividing the Diocese of Milwaukee arose, and Madison was proposed as the see city. Again, in a year or two, the Schroeder Hotel Company, seeking a site in Madison, offered the parish \$350,000 for its land—85 years before John and Clarissa Catlin had sold two of the lots to the Ladies' Benevolent Society for \$150. After much discussion and serious thought the vestry decided to refuse the offer and keep Grace Church on its original site, although there were several influential members of the parish who felt that the church should be moved out of the business district, even then greatly congested, and re-built in a residential section of the city—perhaps united with St. Andrew's on the west side. To most, however, the decision to remain on the Square was considered wise, for Grace Church alone of the original churches which faced the lawn of the Capitol still stands a symbol of the power of the Word of God in this world, and the cross on its spire still shines brightly amidst towering buildings of commerce.

This action committed the parish to a renovation of the church itself and the modernizing of its facilities. At a cost of \$125,000 a

second bay was added to the chancel, and the Chapel was built on the Carroll Street side. Beneath the chancel and the chapel space was provided for a choir room and a church office. The interior of the church was redecorated, and a Kimball organ was installed at a cost of \$30,000. An extension was built on the Guild Hall and the kitchen and serving room moved up to it and newly equipped. Memorial windows, made in Munich, were placed in the clerestory of the new bay of the chancel, one to Mary Elizabeth Stevens, widow of Breese J. Stevens, and one to Julia Proudfit Hopkins, wife of George B. Hopkins; and in the Chapel, one to Annette Morris Lumpkin, mother of Father Lumpkin, one to John D. and Madeline M. C. (Reynolds) Gurnee, late members of the parish, and one to Sarah Fuller Bashford, wife of Judge Bashford and daughter of Morris E. Fuller. There were many other gifts and memorials at that time, which added to the beauty of the church.

When the remodelling was complete, the church was rededicated on March 28, 1926, by Bishop Webb and his co-adjutor, Bishop Ivins, and a class of fifty was presented for confirmation.

Prior to this, however, one of the first services which Father Lumpkin had to perform was the funeral of Chief Justice John Bradley Winslow, who, for nearly thirty years had been a devoted member of the parish, giving liberally of his time and thought to its affairs, licensed lay-reader, serving as a vestryman and warden for twenty-nine years, diocesan delegate to General Convention in 1895 and again (as alternate) in 1919.

Father Lumpkin revived the Men's Club, which had been organized in Dr. Reilly's rectorate, and gave it new life. He established the Acolyte's Guild with his three older sons as active members. He began systematic work in the hospitals and state institutions and established rapport with various welfare organizations in the city.

During his rectorate, Miss Florence C. Hays, a trained librarian working in the city, and an active member of St. Margaret's Guild, went to China as a lay missionary. At the annual parish meeting, January 20, 1922, Mrs. May (Stewart) Lamb, introduced a resolution which was unanimously adopted: "This annual meeting of Grace Church hears with deep interest of Miss Florence C. Hays' early departure to take up work in St. John's University, Shanghai, China, and as she is the first active missionary going to the foreign field from Grace Church, all of our people are interested in her welfare, and desire her to feel that we shall always hear with pleasure of her progress and the development of her work."

A corporate communion for her success was held on January 15, and a farewell luncheon given in her honor on January 17. Miss Hays ultimately returned to Wisconsin and became librarian of the public

library in Whitewater. She now lives in retirement in St. John's Home, Milwaukee, still doing volunteer work in libraries around the city.

In addition to his duties as rector, Father Lumpkin took graduate work in sociology in the University. He wrote a thesis on "Social and Economic Ideas of the English Church Fathers of the 16th Century" and was awarded the degree of Doctor of Philosophy in 1927. In the early days of his rectorate, Father Lumpkin, who had played football in his collegiate days, helped coach the football team of the University of Wisconsin out of sheer love for the game.

In 1931 the strain of the heavy work which he had undertaken began to tell upon Father Lumpkin's health and he became ill. For a couple of years members of the parish, concerned about the extent of his activities, had been warning him to ease up, undertake less, and refuse some of the many appeals which came to him, discriminating between those which were closely related to his parish work and those which were civic in nature, but his instinct to serve was so strong that he could not refuse to help, and he gave of his time and labor freely. In the spring of 1932 he recovered his health somewhat, but by September he was ill again, and late that month went back to his old home, Columbia, South Carolina, where he died October 11. Over 600 people attended the memorial service which was held in Grace Church, October 14, at the same hour as the funeral service in Columbia. Bishop Webb and Bishop Ivins, the co-adjutor, came from Milwaukee, and both Justice Marvin B. Rosenberry and Dr. E. A. Birge, the President-Emeritus of the University, paid tribute to his memory. Justice Rosenberry said: "It was no doubt due to the fact that he gave himself so completely to his work with us that death came to him in the fullness of his powers."

Father Lumpkin was the friend and spiritual advisor, not only of the members of the parish, but also of the many discouraged and disheartened people of all faiths or no faith who stepped into the "grey stone church on the Square" or stopped at the rectory next door to seek help and comfort; he died in the service of God, a true shepherd of his flock.

In the spring of 1933, in the midst of the depression which enveloped the country, the Rev. Frederick Dunton Butler, of the Church of St. John the Evangelist, St. Paul, Minnesota, was called to the rectorship. He accepted and returned to the diocese in which he had been ordained (1907) and served his first pastorate. On June 1, he presented his letter of transfer, just a few days after his alma mater, Nashotah House, had awarded him the honorary degree of Doctor of Divinity. Although Father Lumpkin had worked hard to reduce the debt incurred by re-modelling the chancel and building the Chapel, the parish was still hampered by a mortgage of \$62,000 and indebtedness amounting to another \$10,000. Money was scarce: all classes of people

felt the depression and could not give generously to the Church, although many were turning to the Church for solace and comfort who had hitherto been indifferent to it. Nevertheless during Father Butler's rectorate of eight years, the mortgage was reduced to \$30,000 largely by the sale of the rectory to the Wisconsin Power and Light Company in 1936.

On October 23, 1938, an octave commemorating the centennial of the first organization of the parish was inaugurated by a corporate communion of the entire parish at 7:30 a.m. Chief Justice Marvin B. Rosenberry gave the address at choral Morning Prayer at 10:45 a.m. and at 5:30 Evening Prayer was sung. On Thursday, the 27th, a Requiem was offered for all deceased members of the parish. That evening the centennial dinner was held at the Loraine Hotel, at which the Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, was the toastmaster, and Dr. Glenn Frank, President of the University and member of the parish, gave the principal address. The following Sunday Bishop Ivins offered the Eucharist at 7:30 and at 10:45 preached the centennial sermon, after which Father Butler was the celebrant at a solemn sung Eucharist. An attractive brochure, containing the programs of the week and a brief history of the parish by Mrs. Rosenberry, wife of the Chief Justice, was published to mark the occasion. It was indeed a gala occasion, a fitting commemoration of the hundredth year of the growth of the Episcopal Church in Madison. When Bishop Kemper came the first time to the hamlet on the hill between Third and Fourth lakes in July 1838, he found two communicants among the hundred people living there. When Bishop Ivins, his apostolic successor, celebrated the centennial Eucharist in October 1938 there was a well organized parish of 632 communicants and 982 baptized members, (as well as a second parish and a student chapel in the city); and Madison had become a flourishing city of about 63,000 inhabitants, with many industries and a large and reputable university.

Father Butler found that one of the needs of the parish was an integrated program of Christian education, for which the annual pledges did not provide. So, with his encouragement, the Rector's Guild was organized in 1940 and Mrs. Thomas R. Hefty was chosen its leader. The chief purpose of this new guild was to provide money for the development of the church school program, and at the same time to enlist in parish activities many women whose connection with the church had been either tenuous or nominal: mothers whose children were attending church school or singing in the choir, and those who had some other link with the parish but were not active in it. It was a successful venture, the main fruits of which did not fully mature for several years.

Father Butler's health began to fail and soon he was obliged to husband his strength. Finally, in 1941, his physician advised him to

take a lighter load in a smaller parish, and he realized that he should not continue as rector. In May he resigned to accept a call to St. Peter's in Ripon, where he ministered until his retirement from active service in 1952.

Again the parish was without a rector and had to depend upon Nashotah House for a supply. The Rev. Hewitt B. Vinnedge (1898-1957), then on the faculty, came Sunday after Sunday for several months to keep the schedule of services.

## FATHER PATTERSON, 1941-1948

In September, 1941, the Rev. John Oliver Patterson was called from Mitchell, South Dakota, to become the sixteenth rector of Grace Church. A young man of great energy, endowed with an alert mind and a keen intellect, his forceful personality quickly made itself felt and the parish began to grow and expand under the stimulus.

To revive and enrich the spiritual life of the parish he instituted an annual "school of religion", either taking the leadership himself, or bringing in clergymen and scholars to give the series of lectures. One such was the Rev. John H. Keene, rector of Christ Church, West Englewood, New Jersey, who led the "school" in 1943 and discussed the question: "What is the Church". In addition to these "schools" Father Patterson's annual course of instruction for confirmation was attended, not only by those who were preparing for the rite, but also by many members of the parish, some of whom came several years in succession as they found that his expositions of the faith and doctrine of the Church were deepening their insight and knowledge.

Father Patterson belongs to a small group of the clergy and laymen who have a common interest in the dynamics of the Liturgy. The members of this group, called the Associated Parishes, believe that "theology makes its greatest impact through what men, women and children see and do in their parish churches. Therefore all worship, all ceremonial, all church architecture should strive for clear and direct expression of the fundamental nature and mission of the Church." Their aim is to awaken the members of the Church to a conception of the Eucharist as a living reality, a true drama in which each communicant plays an active, vital role, offering in the visible form of alms, bread and wine, the fruits of their labor and stewardship, symbolic of their entire lives, and receiving in the consecrated Sacrament the Body and Blood of Christ, that He may become part of them and they of Him.

To this end, Father Patterson not only preached and taught the significance of the Eucharist in their daily lives and in the fellowship, the community of Christ's Church, but also gradually revised and

changed the traditional ceremonial to which the parish had long been accustomed in order that it might visibly emphasize the significance of the oblation, consecration and communication of the Elements of the Sacrament.

Before he could fully carry out all these ideas and make the architectural changes which he considered essential to their fullness, the parish had to be freed from indebtedness. With the support of the vestry and the unstinting aid of the ever-faithful women of the Auxiliary and the guilds, the task of paying off the mortgage, which still amounted to \$30,000, was undertaken. "Swap and Shop", an annual sale of donated articles and those handled on commission, was instituted, and various other means were devised by which money could be raised. Their efforts, augmented by a generous gift, were successful. At the annual parish meeting, October 1st, 1946, Bishop Ivins touched a match to the voided mortgage and Grace Church was entirely free from incumbrances for the first time in many years.

Father Patterson then brought forward his plan for re-modelling the Chancel, in order to show forth some of the tenets of the liturgical revival. Since the action of the Lord's Supper is not that of the priest alone, but of the whole body of the faithful, the consecration of the Elements ought to take place in full view of the congregation, hence the altar was brought forward from its traditional place against the 'east' wall, and placed in the center of a sanctuary unobstructed by a vested choir and an organ console. Hence the spaces allotted to the choir and the sanctuary were reversed, and the choir was placed in the last bay of the chancel, behind a beautifully carved screen, over which hung the rood of Christ in His Glory. The beautiful white marble altar (given in 1925 by Miss Amelia Stevens and Mrs. Reginald H. Jackson in memory of their father, Breese J. Stevens), was centered in front of the rood screen in the rear half of the first bay. The ambulatories were opened up and the communion rail, the gift of Dr. and Mrs. Francis Favill Bowman, was extended into them on either side in order to double its length, and enclose the sanctuary on three sides. The chancel steps were extended across the whole width of the great arch, thus signifying unrestricted access of the faithful to the communion rail and the Lord's Supper. This open arrangement made the institution of the ancient "gospel procession" and the reading of the Epistle and Gospel from the pulpit and the lectern respectively, rather than from the altar steps, much more convenient and impressive, and at the same time the reading of the Scriptures and preaching more audible to the congregation.

In addition, the wall between the chapel and the chancel was removed so the chairs in the chapel could be used by the numerous acolytes and torch-bearers who took part in the ceremonial, and also for any overflow of the congregation on special occasions. The chapel

itself was furnished with a table altar (the gift of Mrs. Reginald H. Jackson in memory of her husband, the late Dr. Jackson). A small font for family baptisms was set up at one side of the chapel; and near it, in the wall, was built an ambry for the Reserved Sacrament.

Even before these alterations were completed, Father Patterson had trained the ushers to bring forward at the Offering not only the alms but also the oblations of bread and wine, and had instructed the congregation to say the Prayer of Humble Access and the General Thanksgiving in unison with the priest-celebrant just as the General Confession has been said since the Church of England reformed its Liturgy in the 16th Century.

When the remodelling was completed in 1948, he began to change the ceremonial at the altar to conform to the liturgical teaching that the visible action in the Eucharist is not that of the celebrant alone, but the combined, unified action of the people and the priest, who, in his ordained capacity, consecrates the oblations of all members of Christ's Church.

He had, however, scarcely begun upon this when a new field of ministry opened to him in an invitation to become headmaster and rector of Kent School in Connecticut. Although he was eminently successful as a parish priest and the vestry and parishioners of Grace Church pleaded with him to stay, he felt that this was truly a call from God which he could not refuse, so he resigned and left Madison at the close of the fiscal year, September 30th, 1949.

His rectorate of eight years was marked by the "revitalizing" of the parish, for he infused it with new life and awakened it to its responsibilities as a continuing witness of Christian fellowship. Working closely with the wardens and vestrymen, he organized a parish council composed of the chairmen of twelve committees: social relations, religious education, publicity, the woman's auxiliary, stewardship, worship and devotion, diocesan relations, the national work of the Church, buildings and grounds, the parish "roll call", the parish registrar, and promotion and evangelism. In this way, instead of a handful of people carrying responsibility for the work of the parish, he drew into its activities a larger proportion of its membership. Younger men were either elected to the vestry as the older ones dropped out, or appointed to the auxiliary vestry in order that they might experience the work and function of a vestryman as trainees, so to speak.

The guilds too reflected renewal of spirit in the parish, especially the Rector's Guild under the leadership of a succession of able women. In the course of eight years this guild raised some \$20,000 which provided salary for an assistant rector who gave much of his time to modernizing the church school. About 1944 the Guild conceived the idea of an annual "swap and shop" sale, which, as indi-

cated above, proved to be productive of substantial returns, and at the same time enabled many people to dispose of articles which they no longer wanted or used but which were too valuable to give to the usual "rummage" sales. Out of "Swap and Shop" grew the management of commission sales which were conducted for the executors of estates, or those who were breaking up old family homes. The Guild priced all objects, managed the sale, and took a commission on the gross amount realized. The success of these efforts gave the Guild the impetus to buy back the "old rectory", which had been sold in 1936, and open it as the "Old Rectory Shop" in which not only valuable articles (furniture, bric-a-brac, china and clothing) were sold on commission but also new articles of the "gift" category were offered. With the sanction of the vestry, in 1949 bonds were issued to mature in twenty years or upon call, and the old rectory was purchased outright from the Wisconsin Power and Light Company, and the new shop was opened November 15th. By the end of 1957, the last of the bonds had been called, the Old Rectory Shop was free from debt and the house was once more an integral part of the property of the parish, thanks to the initiative and leadership of the Rector's Guild and the devoted help of many other women of the parish who worked in close cooperation to achieve this end. [See pages 63-66 for the dramatic story of this accomplishment.]

Meanwhile, the parish gave witness once more to the missionary function of the Christian fellowship by organizing, in 1946, a church school and mission on the far east side of Madison, in Monona Village. A group of members of Grace Church, living in that vicinity, began to gather regularly under the direction of the Rector or his associate. Out of this grew St. Luke's Mission. A quonset hut, large enough to seat about a hundred and fifty was transformed, under Father Patterson's direction, into an attractive chapel with a school room, guild room, kitchen, office and sacristy. Here one of the clergy of Grace Church offered the Eucharist at a free-standing altar, facing the congregation in the ancient and primitive manner. St. Luke's attracted many young couples who lived in the rapidly expanding eastern suburbs of the city. In the autumn of 1955 the Diocese took over the mission, together with the Rev. Rolin Erdman Cooper, then one of the associate rectors of Grace Church. He became its first vicar, giving half of his time to the newly formed Episcopal City Mission of Madison, which is concerned chiefly with the pastoral care of out-of-town patients in the various state hospitals who are members of the Church. It is confidently anticipated that St. Luke's will achieve the status of a parish within another five years, and the City Mission will require, even before that, the full time of a clergyman.

## FATHER KEENE'S RECTORSHIP, 1949-1958

Upon Father Patterson's resignation, the parish called as its 17th rector, the Rev. John H. Keene, whose teaching mission of 1943 had made a lasting impression. During the interim between Father Patterson's leaving and Father Keene's arrival, the Rev. Lloyd E. Thatcher, of Nashotah House, came each week to offer the Eucharist at 7:30 and 9:00 and to conduct Morning Prayer at 11:00.

Father Keene and his family took up their residence early in November, 1949. Although the distinguishing marks of a rectorship cannot be judiciously assessed until it is complete and perspective is possible, at least two of those which will characterize his contribution to the growth and development of Grace Church are already evident.

As a member of the Associated Parishes and an active proponent of the teachings of the liturgical movement as means of fostering and enriching the spiritual life of the fellowship of the Church, Father Keene has translated into practice one of its chief tenets: the corporate participation of the members of the Body of Christ in the action of the Eucharist. To accomplish this he has studied and experimented with the ceremonial attending the offering of the Eucharist until each movement of the celebrant, the attending ministers, the servers, the ushers and the congregation is harmonized and charged with significance, and the several elements of the Mystery of the Sacrament of the Body and Blood of the Lord Christ are pointed up and emphasized. His success has been so marked that Grace Church has become nationally known as an exemplar of the effectiveness of the movement.

In line with this enrichment of the spiritual life of the parish there has been a continuation of "schools of religion" for which the Rector has brought to the parish for a few days each year such nationally known men as the Rev. Massey Shepherd, one of the foremost leaders in the liturgical movement, who lectured on the worship, the church year and the Prayer Book; the Rev. Charles Smith of the faculty of the Episcopal Theological Seminary in Cambridge, Massachusetts, who discussed the parables of our Lord; and the Rev. Granville M. Williams, Superior of the American Congregation of the Society of St. John the Evangelist ("The Cowley Fathers"), who conducted a School of Prayer in 1953 and a year and a half later introduced the Advent season with four lectures on the work of the Holy Spirit.

During the eight and a half years since Father Keene came there have been many material improvements as well. The entire fabric of the church has been repaired and renewed. The installation of memorial windows in the nave, which had been at a standstill for decades until Father Patterson planned the series to illustrate the birth, death, resurrection and continuing ministry of Christ and his Body, the Church, has been completed. The first of these windows was the Vilas

(Resurrection) memorial, installed in 1887. The Proudfit (or Baptist) window, by Tiffany, and the Worthington window, at the "west" end of the nave, were put in about 1899. On Palm Sunday, 1945, the Nativity window, nearest the chancel on the Epistle side, was dedicated in honor of the members of the parish who served in World War II. The next on that side was erected by Dr. and Mrs. Francis Favill Bowman in memory of their son, Captain John Poole Bowman, who was killed in action, November 13, 1943. The last window on the Epistle side, nearest the main entrance of the nave, memorializes Dr. Ezra Eugene Neff and his wife (nee Ruth Perry). On the Gospel side, between the Proudfit and Vilas windows that commemorating Charles Francis Lamb, long-time vestryman and warden, and his wife, (nee May Stewart) was dedicated in March, 1956. Mrs. Lamb was, for many years, an active leader in the Women's Auxiliary. The series was completed in 1957 with the installation of the window given by Mr. and Mrs. Ara Sergenian in memory of their parents, Roupen and Mairaim Sergenian and Murgurditch and Aznice Karpelian, and Mr. Sergenian's brother, Massis; and that given by Van Dyke Parker in memory of his parents, Willard N. and Minnie (Van Dyke) Parker.

Six bells were added in the tower chimes in 1956. These were given by Mrs. John C. Corscot, in memory of her husband, one of the first members of the boy's choir; George R. Keachie, in memory of his mother, Mrs. Amelia R. Keachie; Van Dyke Parker, in memory of his father, Willard N. Parker; Mrs. Leonard M. Nelson, commemorating her husband, Leonard M. Nelson, who sang in the choir for fifty years; Mrs. Adolph Bolz in memory of her father, Oscar F. Mayer; and that in memory of Josephine Proudfit Montgomery given by her family and friends. Another bell in memory of Louis L. Gardner, who died in 1957, was added in the summer of 1958, the gift of his family and friends.

In 1956 an electrical manual for ringing the bells was installed in order that they may be played near the organ console instead of climbing into the tower. They are now played regularly, by volunteers, at the noon hour, thus once more ringing out to passers-by the 'good news' which Grace Church symbolizes.

In other ways Father Keene has developed the organization of the parish. Naturally during the war years which comprised so much of Father Patterson's rectorate, the rolls of the membership grew abnormally, so to speak. Not only did the population of Madison and its expanding environs increase with unusual rapidity; but also hundreds who were temporarily domiciled in the city, stationed at Truax Field, or working at the Badger ordinance plant, were received by letter or confirmed. A large proportion of them left without a word to the parish secretary. By 1950 the population of the city had become suffi-

ciently stabilized to enable the parish to make a complete check of its rolls. This resulted, as such a survey usually does, in the discovery that many people were carried on the roll who no longer lived in Madison and many others who did not consider themselves members of the parish, took no part in its activities, and failed to respond to any communications from it. Several hundred names were removed, hence the figures on file in the diocesan headquarters in Milwaukee show a sharp decline from the peak of 1947-48, for the vestry sent an official communication to the Bishop explaining what had been done. Yet, during Father Keene's rectorate there has been a steady growth in confirmations, in the church school and in the number participating in worship.

Although Grace Church was not responsible for its establishment, another mission in the city, St. Dunstan's on the west side, was created May 19th, 1957: still another indication of the growth of the church, as well as that of the city, during the century. A half dozen or so families from Grace Church joined with others from St. Andrew's and some newcomers to form this mission under the encouragement of Bishop Hallock, the diocesan Board of Missions, and the Madison clergy. A mission church will be built in the town of Middleton, just beyond the city limits of Madison, in an area which has been officially annexed to the city as the 21st ward. It will serve the rapidly developing suburbs to the west of the city, just as St. Luke's serves those in the eastern area.

In commemoration of the centennial of the consecration of Grace Church, Quinquagesima Sunday, February 14th, 1958, the rector, wardens and vestry appointed early in 1956 a centennial committee which planned a series of events to continue through seven months, November 1957 to May 1958. The Christian Arts sub-committee opened the celebration with three public lectures. Sister Mary Thomasita, of Milwaukee, discussed "Art and Religion" in November. A month later, Mr. Cameron McCauley of the University Extension Division, showed excerpts from twelve movie reels which pointed up the religious aspect of visual aids and the effective portrayal of Christian conduct in the cinema. And in January, at St. Francis House, a panel of artists and art historians from the University discussed religion in art before a keenly interested audience, many of whom took part in the discussion which followed.

On Quinquagesima Sunday, February 16, 1958, the Eucharist was offered at 9 and 11 o'clock in thanksgiving for a century of achievement. Bishop Hallock was the celebrant at the first, and Father Keene at the second. Special music for the occasion was composed and arranged by a member of the parish, Professor Robert Crane, of the faculty of the School of Music at the University. The choir, trained under Mrs. John Stillman, director and organist, accompanied

by brasses, as well as the organ, sang the Missa de Angelis, as arranged by Professor Crane. Between the two celebrations, a bronze plaque, commemorating the original dedication of the building, was blessed by the Bishop, even though the temperature was close to zero! That evening, four hundred members of the parish and a few guests, attended the centennial dinner in the great ball room of the Loraine Hotel, just across the street from the Guild Hall. The Rev. Dr. J. G. Langmead Casserly, a member of the faculty of General Theological Seminary, New York City, gave a brilliant lecture on "The Death and Resurrection of Christendom" and punctuated his points with true histrionic skill.

Early in March, Father Patterson returned to the parish for three days to conduct the Lenten School of Religion and discuss "What is Man; Why is Man; Where is Man?", that is, the place of Man in God's creation, the nature of Man in his relationship to creation, and the place of Man in God's Kingdom.

On May 1st and 2nd, a drama group, made up of several members of the parish and assisted by other amateurs in the city, presented an original play, "The Pool", written by Kenneth Janes, a young English dramatist, who directed the production. Mr. Janes, in the United States on a grant from the Rockefeller Foundation, was able to give his full time to the group, and personally supervised the staging of his play in the chancel of the church. On both evenings, the church was comfortably filled and enthusiastic audiences witnessed highly successful performance of a drama of truly religious significance.

The final event of the centennial celebration was The Liturgical Conference, which attracted one hundred and thirty delegates from eighteen states, ranging from Connecticut to California, North Dakota to Texas and North Carolina. Bishops, priests and laymen participated in the program and discussion, which began on Monday evening May 19th, and closed with a luncheon in the guild hall Wednesday noon, the 21st. The opening paper was read by the Rev. Canon Theodore O. Wedel, of the College of Preachers in Washington, D. C., who dealt with "The Theology of the Liturgical Revival". The Rev. Dr. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific, gave "The History of the Liturgical Revival" the following morning. And that afternoon, the Rev. Dr. Arthur Carl Piepkorn, of Concordia Seminary and the Missouri Synod of the Lutheran Church, St. Louis, spoke of "The Liturgical Revival in the Lutheran Church and in Protestantism." In the evening following dinner at the Black Hawk Country Club, the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri, discussed "The Social Implications of the Liturgical Revival". The final address, Wednesday morning, was given by the Rev. John O. Patterson, former rector of the parish, who pointed out "The Parochial Implications of the Liturgical Revival". By a unanimous resolution,

the Associated Parishes and Father Keene, who had arranged the program and planned the conference, were asked to publish these papers that the Church at large might read and study them.

Throughout the period of the centennial celebration, the Committee kept in mind not only the parish and its observance of its anniversary, but also the community, the diocese, and the national church. Many members of the parish participated in the events, and members of the community joined with them on many occasions, notably, on Quinquagesima Sunday and at the performances of "The Pool". Numerous diocesan clergy and laymen, joined their brethren from other parts of the national Church at the Liturgical Conference. So the Committee fulfilled its aim, and Grace Church gave evidence to all that it is truly a part of the whole Church and fulfills its obligations on all three levels, parochial, diocesan, and national. The proceedings of the Liturgical Conference may well extend beyond the national into the world level, for the names of the distinguished scholars who participated in the conference are known throughout the Anglican Communion.



For a century Grace Church has stood on Capitol Square. Bishop Kemper made his first visit and held the first Episcopal service in Madison, July 29, 1838. The congregation was first organized July 15, 1839. The parish took permanent form as Grace Church, in January 1846. The main unit of the church—the nave, with its shallow chancel and the truncated tower—was erected in 1857 and consecrated on Quinquagesima Sunday, February 14, 1858, by Bishop Kemper, a visible "altar and pillar to the Lord." For a hundred and twenty years the members of the parish have been witnessing to the catholic faith in the community which is Madison. As we reach this peak in our history, we pause for a moment to look back over the hills and valleys which lie behind us, and then turn and look forward to still higher peaks which lie ahead. This church stands, a symbol of the enduring reality which is Christ. Within it, we offer our lives and the substance of our labor to God, and receive from Him that same substance, sanctified by the mystical action of His Son as His Body and Blood, to strengthen and support us in His service, and weld us together in the invisible fellowship of His Body, the Church.

## POSTSCRIPT

When the centennial celebration ended in Whitsuntide there were many tag ends to be tied off and much that had been neglected during the year which had to be done before Father Keene felt that he could take any vacation. Finally, about the 5th of August he got away for part of his well-earned rest. He went north for a few days to fish with Father Patterson, his close friend, and then, unbeknown to the parish, he came back to Madison and spent a week playing golf and enjoying his family. The week-end of August 15th he and Mrs. Keene went to Nashotah to be with Father and Mrs. Porter and Dean White. Tuesday morning, August 19th, he returned to his office, somewhat restored in buoyancy and energy. He gave his final approval to the galley proof of this history and discussed the publication of the proceedings of the Liturgical Conference with Mr. Bowman. He planned to work a couple of weeks, laying out plans for the annual parish meeting and the opening of the autumn season. Then he expected to take his family to the seashore in New England for another fortnight of relaxation. That afternoon, while making a hospital call, he suddenly felt unusual fatigue and distress, so he went back to the rectory where he died within an hour.

The Burial Office and Requiem Eucharist on Friday, the 22nd, brought clergy and friends from the far corners of the country, as well as hundreds of parishioners and citizens of Madison. The church and chapel were filled and an overflow crowded the sidewalks outside. The Reverend John O. Patterson, of Kent, Conn., and the Reverend William R. Harvey, of Manitowoc, both formerly of this parish, read the Burial Office; and the Bishop of Milwaukee, the Right Reverend Donald H. V. Hallock, offered the Eucharist, assisted by the Reverend Massey H. Shepherd, Jr., of Berkeley, California, and the Reverend William J. Spicer, of Oshkosh. Over three hundred parishioners received the Sacrament at the communion rail. This demonstration of the effectiveness of Father Keene's teaching during the nine years of his rectorship was a truly moving tribute to him and his conception of the corporate fellowship of the Body of Christ. The very atmosphere of the church at that hour seemed to sing thanksgiving to God for the faith which His devoted servant-priest had fostered and cultivated in this parish. Many of those present realized for the first time the significance of the doctrine of the "communion of saints" for it seemed as if one who had worked among us and knew intimately our needs had become one of the blessed who live eternally in the divine Presence and continue to offer there before the throne of God their supplications for those who still tread here on earth the pilgrim's way.

*All Saints, 1958*



## THE OLD RECTORY SHOP—1949–1957

*A Report in the Form of a Dialogue Presented by Mrs. John B. Wear,  
President of the Woman's Auxiliary, Assisted by the Successive  
Chairmen of the Shop, at the Parish Meeting on  
January 6th, 1958*

*Mrs. Wear:* One day early in 1949 a group of women vitally concerned about the future of Grace Church were discussing the sad situation of classrooms for our Church School pupils: classrooms too few, too small, cluttered with office equipment, choir robes or other paraphernalia; rooms inadequately ventilated, distressing acoustically, some used for several classes at the same time or as traffic-ways, most of them subject to repeated interruptions.

What could we do about it?

It was at that moment that Mrs. Ira Sisk said, "Why don't we make 'Swap 'n 'Shop' a permanent thing and buy back the old rectory? That would help some."

It was an explosive thought. Quiet reigned for fully one minute! Then, after much discussion, the pieces of a planned program began to fall into place.

Finally on March 8, 1949, a committee composed of Mrs. Thomas Coleman, Mrs. Edward Ridders and Mrs. Thomas Hefty, Sr., armed with a check for \$1,000 donated by one of the Guilds (the check to serve as a sort of "earnest money") stormed the Vestry. They came away from that meeting reporting that the Vestry approved in principle the acquiring of the old rectory building subject to certain conditions. In other words, "They'd have to think about it."

Yes, there were some doubters and a good many rumblings "Why, the women would never do it. It was just an idea—a toy they'd like to play with for awhile, but they'd get tired of it and then what a mess we would be in!" Others said, "Why it would be impossible for that many women to work together harmoniously. There would be all sorts of jealousies and bickerings to spoil such a venture." But there was one man, the attorney husband of one Auxiliary member, who maintained "Never underestimate the power of a woman. They can do it."

Well—the rest is history!

Our original indebtedness was \$46,894.00. The First National Bank loaned us \$15,500.00 of that amount, without collateral, an almost unheard of situation in these times. To them we extend great thanks. Parishioners quickly subscribed to bonds covering the remaining \$31,394.00—a fine tribute to their trust and faith in us. We thank them also.

Our special thanks also go to Mr. Arthur Wegner who kept books for us in the beginning, and we want to express our great appreciation to our financial advisors: Mr. Thomas Hefty, Sr., Mr. Arthur Wegner, Mr. Otis Gerke and Mr. Alan Hackworthy. Our gratitude too to Miss Eloise Cooley, who throughout these eight years, has been tireless in keeping the records of the bonds and the coupon payments.

I want to take this opportunity also to extend our greatest thanks to all the people of Madison—more than 5,000 of them of every race, color and creed have used our services. Without them, needless to say, all our efforts would have been in vain.

Our original intent was to pay off the bank first, then complete paying off the bonds within 20 years. Tonight you will hear of how it was done in 8 years. Besides our original indebtedness, we have paid \$10,300.04 interest on the bonds, plus taxes (beginning in 1951) to the tune of \$1,200.00 a year at the start, now \$1,500.00 a year.

The Old Rectory Shop opened its doors on November 15, 1949. Mrs. Eldred Olson was president of the Woman's Auxiliary then, and Mrs. Thomas Coleman was Chairman of the Shop, a position she held for two years. When the Shop celebrated its first birthday on November 15, 1950, Miss Gay Braxton was president of the Auxiliary.

*Mrs. Coleman:* The first year our interest on the bonds amounted to about \$2,500.00. Besides that, we were able to pay \$2,000.00 back to the bank.

*Mrs. Wear:* One year older now. Mrs. A. J. Motelet headed the Auxiliary and Mrs. Thomas Hefty was the Old Rectory Shop Committee Chairman.

*Mrs. Hefty:* 1951 was the first year we had to pay taxes of \$1,200.00 plus interest on the bonds amounting to almost \$2,500.00. It was the beginning also of our Purchasing Department with the added expenses of setting that up. So we decided to tread a bit cautiously, and wait until the following year before paying further on our bank note.

*Mrs. Wear:* In 1952 Mrs. Arthur Wegner took over as Shop Chairman while Mrs. Frederick L. Browne was Auxiliary President.

*Mrs. Wegner:* In 1952, with profit added from the year before, we were able to reduce our principal indebtedness by \$7,500.00 more.

*Mrs. Wear:* In 1953–54 Mrs. John Shumate was Auxiliary President, and in 1954–55 Mrs. Thomas Coleman held that office. In those two

years we had three Old Rectory Shop Chairmen: Mrs. George Johnson served the first year until August, Mrs. Francis Bowman followed from August to December, and Mrs. E. C. Sloan became chairman for the rest of that year. Mrs. Johnson, will you please give the report for 1953:

*Mrs. Johnson:* In 1953 we were able to repay \$5,494.00.

*Mrs. Wear:* Mrs. Sloan, will you give the report for 1954?

*Mrs. Sloan:* In 1954 we reduced our indebtedness by \$6,500.00 more.

*Mrs. Wear:* It is now 1955 and Mrs. Carl Berst heads the Woman's Auxiliary while Mrs. John Ritchie is chairman of the Shop. Mrs. Bowman, in the absence of Mrs. Ritchie, will you please give that report?

*Mrs. Bowman:* You will notice that some years we were able to retire markedly more bonds than in others. This doesn't mean that one shop chairman was better than another. To a great extent this was due to Special Sales, the numbers of which varied from year to year. Also, the more money we paid off, the less interest we had to pay, which consequently increased our next payment to redeem bonds. All these things contributed to the fact that we were able to pay off in 1955 the fine sum of \$7,400.00.

*Mrs. Wear:* Seven years old in November of 1956. Mrs. Stanley Nerdrum, Auxiliary President; Mrs. Clifford Mathys, Old Rectory Shop Chairman.

*Mrs. Mathys:* In 1956 we retired bonds to the extent of \$5,000.00 more, leaving a balance of \$13,000.00 yet to be paid.

*Mrs. Wear:* Now we are 8—going on 9—and I would like to present our present Shop Chairman, Mrs. Burgess Miles.

*Mrs. Miles:* Ladies and Gentlemen, \$9,000.00 has already been paid back to our bondholders in the year 1957. Taxes and interest are paid. I hold in my hand a check for \$4,000.00 which completes our payments in full. The Old Rectory Shop is ours. The victory belongs not just to the Shop Chairmen and the Auxiliary Presidents you have seen here tonight. We stand as symbols, as representatives for every woman of the Church who ever hunted for a lost tag, or tried to soothe the ruffled feelings of a would-be donor bringing in for resale unacceptable items. We stand for hours and days spent by the finance committee in their endless duties, for hours and days spent by those at home who knitted or sewed that our shelves might be kept filled, for those who shopped in the markets for gift items, for those who appraised antiques or managed Special Sales, for those who sold and sold and sold our wares. Grace Church is blessed with many faithful, devoted,

able and untiring women, and our success belongs to all of them. Dr. Stebbins, here is our final payment.

*Mrs. Wear:* Now I would like to ask Mrs. Thomas Coleman, chairman of our Auxiliary-Fellowship Committee, to step forward and with Mrs. Miles and me burn this retired bond as a symbol of the termination of our indebtedness.

(MUCH APPLAUSE)

## SOME EARLY BENEFACTORS OF GRACE CHURCH

Although only God Himself can judge or weigh the value of work done for His Kingdom since a single word or a simple act of charity may have more potency than a contribution of a thousand dollars, it is fitting at the time of the centennial of this church to commemorate a few out of hundreds whose efforts and faith made its continuing witness possible through the first fifty years of its existence.

1. Mrs. Anna Dickson Hyer, wife of David Hyer, (died September 2, 1843), the first Episcopalian identified in Madison by Bishop Kemper, July 29, 1838. Her faith that a parish would be established and her personal piety in reading the Prayer Book with her friend, Mrs. Almira Fake, testify to her constancy.
2. The Rev. Stephen McHugh, (died October 29, 1857), the first rector of the parish, who succeeded in effecting a permanent organization in January, 1846.
3. The Honorable John and Clarissa (Bristol) Catlin (Mr. Catlin died August 4, 1874; Mrs. Catlin survived him several years), whose interest bridged the pioneer period from the foundation of the parish in 1839 through its permanent organization in 1846. Mr. Catlin gave generously of his time and ability to the parish and the diocese; Mrs. Catlin was the first president of and an indefatigable worker in the Ladies Benevolent Society, which bought the lots for the church November 10, 1847.
4. Colonel William B. Slaughter, (died 15 July 1879), one of the first men in Dane County with whom Bishop Kemper discussed the establishment of a parish, early supporter of the Church, delegate to diocesan conventions, and lay reader in charge of Grace Church's missions in Middleton and Pheasant Branch.
5. The Honorable Dennison Worthington, (died April 23, 1880), devoted and faithful superintendent of the Sunday School, first member of the parish to be elected a lay delegate to General Convention (1868), memorialized by the Sunday School children in the 'west' window in the nave of the church.
6. Andrew Proudfit, (died November 2, 1883), whose generous giving of his means and talents as a business man and builder, helped materially to maintain the fabric of the church and its continuing witness in the community, and whose granddaughters, Mrs. Elizabeth (Hopkins) Johnson, and Mrs. Josephine (Proudfit) Mont-

gomery, were equally devoted to the work and welfare of the parish.

7. The Rev. John Brown Pradt, (died June 7, 1887), whose ministry for three decades served to keep the parish active during three vacancies in the rectorate and whose generous assistance at all times helped successive rectors to maintain missions and other services.
8. The Rev. James B. Britton, (died January 5, 1889), rector from 1855 to 1861, under whose leadership the church was planned and built in 1856-57, notwithstanding the financial panic and general depression.
9. The Honorable Leonard James Farwell, (died April 11, 1889), who gave magnificently of his means and enthusiasm and, as chairman of the building committee in 1855-57, was the dynamic force which made the church possible.
10. The Rev. Henry Whitehouse Spalding, (died September 6, 1891), rector from 1867 to 1873, whose missionary zeal enabled Grace Church to grow into its place as a force in the region as well as in the community.
11. Jared Comstock Gregory, (died February 7, 1892), wise counselor, vestryman and warden, who, with his son Charles Noble Gregory and his daughter Cora Whittlesley Gregory, contributed greatly to the growth of the parish.
12. Mrs. Rachel (Staines) Tappan Cram, (died December 24, 1899), for forty years a faithful member and leader of the choir, who did much to improve and maintain the quality of the music in the parish as her memorial plaque in the ambulatory testifies.
13. The Rev. Fayette Durlin, D. D., (died August 31, 1901), under whose long rectorate the parish developed into maturity, delegate to General Convention, priest of rare modesty and talent.
14. Breese Jacob Stevens, (died October 28, 1903), whose sagacity and generosity helped the parish over many a financial crisis, whose daughters, Amelia Stevens and Mrs. Reginald H. Jackson, continuing his interest and devotion, gave the marble altar in his memory.
15. Charles Curtis Chittenden, D.D.S., (died December 15, 1905), for thirty years organist of the church, complementing, in devotion and faithfulness, Mrs. Cram and memorialized in a plaque alongside hers.
16. The Honorable William Freeman Vilas, (died August 27, 1908), who, continuing the generosity of his mother, Mrs. Esther Green Vilas, gave liberally of his means to support the parish, and who built the Guild Hall in memory of his daughter Cornelia.

17. Walter Cassels Noe, (died December 19, 1914), who organized the choir of men and boys in 1891 with the assistance of John C. Corscot, Leonard M. Nelson and several others, and gave of his wisdom and knowledge of business affairs to the lay administration of the parish.
18. James Ward Vance, M.D., (died October 31, 1917), for sixty-five years a faithful member of the parish, vestryman, lay-reader, warden and counselor, whose daughters, Mrs. Frank T. McConnell and Carrie Floyd Vance, active and devoted, continued his interest.
19. Charles Hawks, (died December 30, 1920), for many years lay-reader, vestryman, warden and treasurer, who, with Dr. Vance, did much to assist the rectors in the services.

*May light perpetual shine upon them  
And may they rest in peace.*



## APPENDIX A

### THE RECTORS OF GRACE CHURCH

1. 1845-1847 The Rev. Stephen McHugh
2. 1850-1851 The Rev. William Hawkins Woodward
3. 1852-1853 The Rev. Hugh Miller Thompson, deacon
4. 1853-1854 The Rev. Henry P. Powers
5. 1855-1861 The Rev. James B. Britton
6. 1862-1867 The Rev. James Lee Maxwell
7. 1867-1873 The Rev. Henry Wooster Spalding, D.D.
8. 1873-1881 The Rev. John Wilkinson
9. 1881-1883 The Rev. Marcus Lane
10. 1883-1901 The Rev. Fayette Durlin, D.D.
11. 1902-1905 The Rev. John Edward Reilly, D.D.
12. 1906-1916 The Rev. Addison Alvord Ewing
13. 1916-1920 The Rev. James Craik Morris, D.D.
14. 1920-1932 The Rev. Hope Henry Lumpkin, Ph.D.
15. 1933-1941 The Rev. Frederick Dunton Butler, D.D.
16. 1941-1949 The Rev. John Oliver Patterson, D.D.
17. 1949-1958 The Rev. John H. Keene, D.D.

*Note:* The Rev. Washington Philo, deacon, was not a rector of the parish but rather the missionary in charge of the mission station at Madison; likewise, the Rev. Richard Fish Cadle. Mr. Philo made his headquarters here for two years, but spent three fourths of his time visiting other communities, establishing and maintaining stations. Father Cadle never made his headquarters here, but visited the village and officiated from time to time, particularly in 1842 and 1843. The rectorate begins with the permanent organization of the parish in January, 1846. Although some incumbents visited other communities and established missions outside the city, they were primarily rectors of Grace Church.

## APPENDIX B

### CLERGYMEN WHO HAVE BEEN ASSISTANT RECTORS, CURATES, AND SUPPLIES

|           |   |
|-----------|---|
| 1861–1887 | The Rev. John Brown Pradt, three times acting rector, for many years an assistant or supply |
| 1893–1894 | The Rev. Samuel Wilson Moran, curate  |
| 1898–1899 | The Rev. Frank Ellas Bissell, curate  |
| 1899–1901 | The Rev. Charles Edwards Roberts, curate  |
| 1901–1902 | The Rev. Hughell Edgar Woodall Fosbroke, acting rector                                      |
| 1902      | The Rev. Frederick Ossian Grannis, supply   |
| 1907–1909 | The Rev. Anthony Gysbert Van Elden, curate  |
| 1932–1933 | The Rev. Walter Kelley Morley, Jr., supply  |
| 1938–1939 | The Rev. Harold Ralph Baker, curate   |
| 1941      | The Rev. Hewitt Breneman Vinnedge, supply   |
| 1942–1944 | The Rev. Edmund Meyers Ringland, assistant rector   |
| 1944–1945 | The Rev. Elmer Millbrook Lofstrom, assistant rector   |
| 1945–1946 | The Rev. Earl Louis Fulford, assistant rector   |
| 1945–1949 | The Rev. William Francis Donnelly, assistant rector   |
| 1947–1949 | The Rev. Samuel Earnest West, Jr., assistant rector   |
| 1949      | The Rev. Lloyd Evans Thatcher, supply   |
| 1949–1951 | The Rev. John Robert Bill, III, assistant rector  |
| 1949–1953 | The Rev. Nicholas Kouletsis, assistant rector   |
| 1951–     | The Rev. Gilbert Harry Doane, rector's assistant  |
| 1951–1952 | The Rev. Edward Jacobs, assistant rector  |
| 1952–1957 | The Rev. William Raymond Harvey, assistant rector   |
| 1953–1955 | The Rev. Rolin Erdman Cooper, assistant rector  |
| 1958–     | The Rev. Paul Zenas Hoornstra, assistant rector and locum tenens                            |

## APPENDIX C

### ORDINATIONS AT GRACE CHURCH

|               |  |
|---------------|--|
| 1857—June 10  | The Rev. John Hodson Edgar, ordained priest by Bishop Kemper.  |
| 1869—Sept. 12 | Henry Green, formerly a Methodist minister, ordained deacon by Bishop Kemper.  |
| 1871—May 28   | The Rev. Henry Green, ordained priest, by Bishop Armitage.   |
| 1873—Feb. 8   | William Pitkin Huntington, ordained deacon by his younger brother Bishop F. D. Huntington, acting for Bishop Armitage.     |
| 1895—March 3  | David Henry Clarkson, Annesley Thomas Young, and Herbert Cushing Tolman, ordained deacons by Bishop Nicholson.             |
| 1904—Aug. 24  | The Rev. Daniel Wellesley Wise, formerly a Congregational minister, ordained priest by Bishop Nicholson.                   |
| 1930—May 23   | Walter Kelley Morley, Sr., ordained deacon by Bishop Webb, presented by his son, the Rev. Walter Kelley Morley, Jr.        |
| 1935—June 6   | Leonard Edward Nelson, ordained deacon, by Bishop Ivins; first man who grew up in the parish to be ordained in the church. |
| 1936—Sept. 20 | The Rev. Leonard Edward Nelson, ordained priest by Bishop Ivins.   |
| 1945—Feb.     | The Rev. Malcolm Poehler Brunner, ordained priest by Bishop Ivins.   |
| 1953—Sept. 6  | The Rev. William Raymond Harvey, ordained priest by Bishop Hallock.  |
| 1956—Jan. 8   | The Rev. Gilbert Harry Doane, ordained priest by Bishop Hallock.   |
| 1958—Sept. 27 | Joseph Dewey Pollock, ordained deacon by Bishop Hallock  |

## CONSECRATIONS AT GRACE CHURCH

1920—Feb. 5      The Rev. James Craik Morris, D.D., the rector, consecrated missionary Bishop of Panama, by the Most Rev. Daniel E. Tuttle, Presiding Bishop.

## PRIEST RECEIVED FROM THE CHURCH OF ROME

1952—June 29      The Rev. Albert Meerboer, received by Bishop Hallock.

## APPENDIX D

### MEN FROM THE PARISH WHO HAVE TAKEN HOLY ORDERS

This list of men from the parish who have taken Holy Orders is admittedly incomplete, for Father Spalding reported in his farewell address in 1873 that five young men had been ordained and six more were candidates, but did not name them. Probably there were others before 1893, and perhaps some later than that date, whose names, were they known, should be included in this list.

- 1893    The Rev. Charles Edward Spalding, son of Father Spalding, born in Madison.
- 1907    The Rev. Roy Irving Murray.
- 1924    The Rt. Rev. Louis Chester Melcher.
- 1927    The Rev. Emmet Addis Drake.
- 1930    The Rev. Walter Kelley Morey, Sr.
- 1934    The Rev. William Wallace Lumpkin, son of Father Lumpkin.
- 1935    The Rev. Leonard Edward Nelson.
- 1952    The Rev. William Raymond Harvey.
- 1956    The Rev. Gilbert Harry Doane.
- 1958    The Rev. Joseph Dewey Pollock

## APPENDIX E

### DELEGATES TO GENERAL CONVENTION

#### *Clerical*

- 1871 The Rev. Henry Whitehouse Spalding
- 1883 The Rev. John Brown Pradt
- 1889 The Rev. Fayette Durlin
- 1907 The Rev. Addison Alvord Ewing
- 1913 The Rev. Addison Ewing
- 1931 The Rev. Hope Henry Lumpkin
- 1958 The Rev. John H. Keene (alternate)

#### *Lay*

- 1868 Dennison Worthington
- 1871 Dennison Worthington
- 1895 John B. Winslow
- 1919 John B. Winslow (alternate)
- 1922 Marvin Bristol Rosenberry
- 1931 Vroman Mason
- 1955 Frederick L. Browne
- 1958 Frederick L. Browne



















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